



CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

The Protestant-Catholic Dialogue
C. STANLEY LOWELL

Communist Propaganda and the Pulpit
J. EDGAR HOOVER

Is There an Apostolic Succession?
PHILIP E. HUGHES

EDITORIAL:
What Price Reformation?

NEWS SURVEY

Review of the 'Religious Issue'

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THIS ISSUE EXCEEDS 172,500 COPIES

★ Four hundred and forty-three years have elapsed since Luther posted his theses. This Reformation Day issue marks the anniversary with an evaluation of Protestant-Catholic dialogue by C. Stanley Lowell (p. 3), a look at Luther's view of Scripture (p. 10), and an editorial (p. 20).

★ The second of J. Edgar Hoover's significant series on Christianity and communism appears on page 5.

★ "Books in Review" (p. 32) features Lt. Gen. William K. Harrison's appraisal of *Peace with Russia*, by Averell Harriman.

★ Philip E. Hughes, Anglican scholar who joined the CHRISTIANITY TODAY editorial staff this month (see page 8), examines the doctrine of Apostolic Succession, starting on page 7.

★ A comprehensive review of the "religious issue" inherent in Senator Kennedy's bid for the White House appears on page 25.

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The Protestant-Catholic Dialogue

C. STANLEY LOWELL

Protestant-Catholic dialogue, long popular on the Continent, is now gaining currency here. There are values in this dialogue, but they will be jeopardized if a sentimental approach obscures both its purposes and its possibilities. The contemporary American dialogue is due for ignominious collapse unless it is re-oriented.

THE AMERICAN VERSION

The American version of the dialogue got off on the wrong foot. It was meshed into the outmoded liberalism of a generation ago. This has already produced superficiality which, in turn, will assure failure. The dialogue commenced in the sentimental vein that all participants are fellow Christians and that, therefore, the positions they hold are ultimately bound to be one. Such sentiments carry an aura of truth but are really deceptive and, in the long run, damaging to genuine confrontation.

The assumption of ultimate oneness is merely an extension of a vapid liberalism which insisted that "we are all heading for the same place, however our various routes may differ." To such minds, theological differences were inconsequential. These men were too lazy to assess the differences and too flabby to care about the consequences. Differences between creeds, such liberals felt, are due to prejudice. If prejudice could be overcome, the differences would automatically disappear.

FLATTERY AND FOOD

How could prejudice be overcome? Why, by getting together. Let men of different creeds gather around a table—preferably piled high with good food. Let them get to know the other fellow, call him by his first name, come to realize he does not have horns. In such an atmosphere men would soon understand that their labels did not matter, that beneath it all they were

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one. The warm glow of brotherhood would melt the hardest prejudice.

This was an era which derogated thinking and elevated sentimentality. Its typical product was the National Conference of Christians and Jews, dedicated to the proposition that brotherhood can be built by ignoring differences. The dialogue in many ways reflects the spirit of this movement. There is gentle ribbing about creedal differences, always correctly done with one's own group as the object of the sally. There is the mutual flattery and, in the case of the Protestants, the fawning accommodation. Out of it all there emerges a disposition to confuse sentimental meetings with genuine dialogue. The trouble with such "dialogue" is that it lacks reality. It does not actually "come clean."

RIGGED DIALOGUE

Here is one instance of phony dialogue, which evades issues rather than meets them. The question of state aid to church institutions is a favorite topic. The typical panel will feature Protestants and Roman Catholics, or sometimes a Protestant, a Catholic, and a Jew. Now the Supreme Court has already spoken for millions of Americans when it interpreted the First Amendment as forbidding the use of tax funds for church schools. This view is held by many churchmen; no doubt it is the majority view here in the United States. Yet, in instance after instance, the "dialogue" is rigged so that this majority point of view is not represented at all. The Protestant on the panel will likely be someone like Dr. F. Ernest Johnson who favors state subsidies to church schools, and the Jew will likely be Will Herberg who outdoes Roman Catholics in his zeal for public subsidies to separate church schools. A Protestant who represents the majority Protestant viewpoint and a Jew who represents the majority Jewish viewpoint are barred from the dialogue lest their presentations "offend the Catholics."

This means that the real issue—shall the state pay subsidies to church schools?—is not courageously faced. The "dialogue" moves solely within the orbit of how much these schools will be paid and how legal prohibitions against such payments can be overcome.

Something more fundamental is wrong with "dialogue" of this kind. Its sentimental "brotherhood" motif rests on a false theological assumption. The false assumption is indicated in one of Robert McAfee Brown's "Rules for the Dialogue" (*Christian Century*, Feb. 17, 1960). Dr. Brown writes: "We would agree that (the dialogue) should lead ultimately to the unity of all Christians, to the fulfilling of the prayer of Christ 'that they may be one.'" He then goes on to state that while unity does not seem realizable at the moment, yet "with God all things are possible." He adds: "All we can really do is to say in penitence and yet in hope that we disagree and that it is wrong to disagree."

Does this imply a need for breast-beating over the fact that the Church of Jesus Christ is not the monolith which the Roman hierarchy insists she must be? Can any Protestant who takes his faith seriously believe that Christ's prayer envisaged the creation of one all-embracing ecclesiastical monolith? What Dr. Brown apparently contemplates as a mutually acceptable goal for the Church would be regarded by many as a goal to be avoided at all costs. The great division which he deplors as evil they would see as meaningful and valuable. What we have here is not a rule for dialogue but a method of giving away the case of the free churches before the dialogue can commence. This "rule" rigs the dialogue in such a way that realistic confrontation between the monolith concept and the concept of the free churches becomes impossible.

THE 'COMMON BOND'

The "common bond" assumption in the dialogue is exaggerated and misleading. What Protestantism and Romanism have in common is less definitive, less significant than that which divides them. This realization points to a conclusion for the dialogue: we should confront each other not as representatives of the same faith but as representatives of quite different faiths. Protestants should confront Roman Catholics in the dialogue much as they would confront Jews.

If this point needs amplification, let us note that Protestants and Roman Catholics have been steadily moving apart for centuries. Despite the "conversation" and the "dialogue," they are in the decisive matters farther apart today than they have ever been. There is no foreseeable change in this development. The explanation for the growing division is clear: Protestantism has an anchorage in the Scripture which Rome has, in part at least, eschewed. Rome has, in effect, substituted its own infallible head, the Pope, for the Scriptures as the basis of authority. Rome's theological development demonstrates what can happen when the scriptural moorings are severed. The dogma of Papal Infallibility (1870) is frequently cited as the step

that made the Protestant-Roman division irrevocable. But perhaps even more decisively divisive has been the development of the cult of the Virgin Mary in the Roman church. As expressed in the dogmas of the Immaculate Conception (1854), the dogma of the Assumption of the Virgin Mary (1950) and in a plethora of popular religious practices in Roman Catholic parishes, this movement has largely severed Rome from the Apostolic Christian tradition.

THE UNBRIDGABLE CHASM

The dogmas just cited, proclaimed by an infallible Pope, are required beliefs for all Catholics. These beliefs represent no more than bits of pious gossip and are quite without warrant in the New Testament. Apparently they were unknown to the apostolic Church. Yet because the Roman church is uninhibited by Scripture in its theological development, such items can become unchangeable dogma. The possible end of the Marian gambit is even more outrageous to Protestants. This is a dogma which may yet promote Mary to the role of Co-redemptrix with Jesus Christ of the human race. In view of such passages as Acts 4:12, Rome's repudiation of its tie with traditional Christianity will be virtually complete. Roman Christianity will have become a "Mary faith" rather than a Christian faith.

It thus appears that dialogue commencing with an assumption of ultimate unity of faith is falsely based. Its danger is that in a desire for good fellowship and in an ambition to appear big and brotherly, the cutting edge of conviction will be dulled. The danger is accommodation which atrophies faith. Such unsound dialogue may actually lead to the abandonment of the Christian witness. Reinhold Niebuhr recently declared that Christians ought to abandon their effort to convert Jews. Here the fruit of long and pleasant dialogue with Hebrew leaders in New York City is the rejection of one of the clearest imperatives of the Gospel.

AUTHENTIC DIALOGUE

Dialogue must be put on a realistic basis. It must be based not on an assumption of nonexistent oneness but on an assumption of irrevocable difference. It begins with the frank acknowledgment that we are not at one with Rome in purpose and direction and never can be so long as we are true to the Gospel we have received. Protestantism and Romanism are permanently incompatible. What we seek in the dialogue is not unity or agreement. What we seek is 1. a clear identification of our positions in relation to each other, and 2. a way of living together in a common culture.

The first points to a new form of the dialogue. A major criticism of the

(Cont'd on page 11)

COMMUNIST PROPAGANDA and the Christian Pulpit

J. EDGAR HOOVER

Second in a Series of Three

The Communists are today spraying the world with ideological and propaganda missiles designed to create a deadly radioactive cloud of Marxism-Leninism. From bases behind the Iron Curtain and in the non-Communist world, this cloud of Communist propaganda is drenching many lands, with a particularly heavy fall-out in this nation.

The deadliest of these Communist missiles—whose warheads are exceptionally heavy—are being directed against the Christian pulpit. Communist gunners, with special ideological training and schooled in atheistic perversity, are “sighting in” the clergy—hoping to shatter, immobilize, and confuse this powerful forum of idealism, morality, and civic virtue. No assignment is more strategic in the Communist world today than the disruption of the Church of God—both *within* and *outside* the Iron Curtain.

Why does the Church—which has no military forces—merit the most explosive of Communist rockets, the most venomous of Communist hate, the most vituperative of Communist scorn? Because religion, of all facets of Western civilization, represents the eternal “thorn in the flesh” of communism, that jagged rock which is constantly puncturing, exposing, and unmasking Communist claims, performances, and hopes. The Communists realize that unless the Christian pulpit—that mighty fortress of God—is liquidated, pitilessly, mercilessly, finally, the very existence of communism itself stands in jeopardy. The spiritual firepower of the Christian Church—based on the love of God—is sufficient to destroy all the Soviet man-made missiles and rockets and extirpate this twentieth century aberration.

And the Communists know it—and fear it.

THE RELIANCE ON ATHEISM

To understand the Communist attack against the Christian pulpit, we must, so to speak, transplant ourselves into the control room of Party strategy. Let's see the Communist high command at work as it executes its attack against the Church. Let's note its mode of approach, its variable tactics, and ultimate goal.

The basic Communist weapon is the materialism

of the Communist dialectic. Communism is atheistic, utterly denying God. This has been a fundamental premise of communism since the days of Marx and remains so today under the mendacious huckstering of Nikita Khrushchev. “It is not religion that creates man, but man who creates religion. . . . It is the opium of the people” (Karl Marx). “Religion is a kind of spiritual gin . . .” (V. I. Lenin). “In my outlook on life there is no place for religion” (William Z. Foster, Chairman Emeritus of the Communist Party, U.S.A.). “We remain the Atheists that we have always been” (Khrushchev).

Just why, we may ask, does the Party rely so greatly on these missiles of atheism? Just why do other phases of Communist strategy alter, but never the dependence on this weapon?

The answer is simple and fundamental to any progress which communism hopes to achieve. Atheism is an all-out weapon of highly destructive and devastating power. If properly launched, atheistic missiles can mangle, cut, and obliterate the spiritual tendons of life—belief in God, faith in Judaic-Christian values, love of the Church. The very existence of Communist Man—that fanatical atheist imbued with the ethics of expediency—is proof of the paralyzing power of atheism in destroying the taproots of spiritual strength which flow into the individual personality in a Christian civilization. Hence, in Communist strategy, these missiles of atheism are the ultimate weapons, the essential ideological artillery designed not to damage partially but to destroy ruthlessly.

However, as we watch from the Communist control room, we note that, in launching these missiles of atheism toward America, the Communist rocketeers are experiencing considerable trouble. These mighty missiles are propelled, but then, like meteors, they seem to burn up as they approach the atmosphere of America, a proud Christian land. In simple language, here is the problem of Party strategists: how can an atheistic Communist Party operate in the United States where the vast majority of people believe in God?

To attack directly, with an open appeal for atheism,

is to risk defeat, frustration, and loss of faith. To stand on the street corner and proclaim, "We the Communists believe in atheism," will not gain recruits. To denounce God in open Party appeals will cause open resentment and hostility. What is to be done?

A STRATEGY OF DECEIT

The Communist answer: *employ a strategy of deceit*—a technique designed to hoodwink non-Communists. This is today one of the Party's most potent attacks against the Christian pulpit.

The strategy means primarily three things:

1. *A false claim that the Communists stand for tolerance of religion.* The Party's tactic in the Christian world is to de-emphasize the importance of religion, to talk and write little about it, and emphasize other topics, such as social, economic, and political issues. A leader of the Communist Party, U.S.A., recently commented: "We know there is no God or Supreme Being, but we can't go out and tell this to church people." "We do not declare and must not declare in our programme that we are 'Atheists' . . ." (Lenin). If questions are asked, Communists pose as being "tolerant," and say that religion is a "private matter" for the individual. "The people's state holds that the question of religious belief is a private matter; belief or nonbelief in religion relates to the personal freedom of an individual."

Actually, however, religion is not a private affair for the Communist. "Religion is an ideological foe of communism, and the reconciliation of the two is impossible." As a Marxist, he must be an atheist. He has absolutely no personal choice. "Personal freedom of an individual" is a deceptive Party shibboleth. Any non-Communist believing this double talk is being trapped—and "softened up" for the next tactic in this strategy of deceit.

2. *To achieve a mutuality of agreement with the Christian pulpit on "common issues" (as defined by the Communists).* This tactic is being actively pursued by the Communist Party, U.S.A., today. "Look," the Communists are saying, "we are tolerant of religion, we do not want to attack your faith. Rather, let's work together on issues in which we are both interested—peace, civil liberties, economic justice. We Communists are believers in love, justice, and the brotherhood of man. We too want a world of peace and good will. Let's not fight but work together."

Here is the deadly "come along" of communism, directed today at the Christian pulpit. This enables the Party to move close to unsuspecting ministers and laymen who see only the exterior verbiage and not the concealed danger. How does the Party work here? In many ways: encouraging churchmen to endorse, support, and even participate in Communist front groups;

to sign Communist-sponsored petitions; to neutralize clerical opposition to communism (if a minister can be influenced to even keep silent about the dangers of communism, the Party has gained).

At the same time the Party, through infiltration tactics, is attempting to reach inside the churches. In one instance, a Communist official instructed Party members to join churches and become active in their organizations. Another member was working in the church office, while still another Party official helped conduct the financial affairs of his parish. Most important, of course, is the youth field. A national Party leader recently commented that Communist youth must find "common ground" with church youth groups, "not only for ideological reasons but also for the use of their facilities!"

3. *Exploit the church for their own Communist ends.* This "brotherliness" of Communists is most purposive: the Communists want to hitch as much of the influence of the Christian church as they can capture to the Party's cause. This means that if clergymen or laymen participate (knowingly or unknowingly) in fronts, sign Communist-sponsored petitions, speak favorably of Communist objectives—these points must be exploited to strengthen the Party's position. To a prospective "customer," a communist canvasser will say, "The Rev. X has signed this petition, why don't you sign too?" "The Rev. Y has endorsed this organization. You know him. Why don't you help us and contribute some money?" "The Rev. Z has spoken favorably of this proposal. This shows that it's in the spirit of the Church."

To the Communists, any support gained from church circles enables them to break down the moral antipathy of the community and gives them a desperately desired "respectability."

Hence, this strategy of Communist deceit is aimed to *undermine, hoodwink, and exploit* the Christian pulpit.

A WAR FOR THE MINDS OF MEN

Now, we may ask, what is the answer to this ideological attack? What can the clergy of America do to defeat this Communist strategy?

First, we must make this assertion. The Christian pulpit is today one of America's most formidable barriers against communism. The spiritual dedication of thousands of clergymen, in large and small churches across the nation, is a powerful antidote to the danger. America owes a great debt of gratitude to the stalwart example of our religious leadership.

Yet the Communist attack toward the Church continues. What can you, as clergymen, do to help blunt this tactic?

In our nation one of communism's most potent allies

is *apathy toward and lack of knowledge of communism*. Very strangely, many citizens will be highly conversant about the diseases of azaleas, the weathering qualities of automobile paints, the latest ways to play a new card game—yet know nothing about communism, that deadly plague which threatens to extinguish our way of life. That is one of the anomalies—and tragedies—of modern-day America.

Perhaps we can pose several questions.

Have you, as a minister, preached any sermons describing the frightful challenge which communism poses for the spiritual heritage of America?

Have you encouraged members of your church to read about communism and to learn about its evil nature?

Have you urged the formation of discussion groups to acquaint men and women with this challenge?

The approach must not be one of *fear*, but *knowledge*. Communism is not a monstrosity to be hidden from sight, never spoken about publicly, or shunted into a side closet. Communism is not a controversial subject, best to be left untouched. Communism is not so overpowering as to throw us into a state of hysterical fear, anger, or violence. Like an epidemic of polio, the

solution lies not in minimizing the danger or over-looking the problem—but rapidly, positively, and courageously finding an anti-polio serum.

THE GREAT CHRISTIAN ANSWER

We in America have this anti-communism serum, the answer to the Communist challenge. It lies in *the strength of our Judaic-Christian tradition, the power of the Holy Spirit working in men*. Too frequently, both clergy and laymen, do not realize the full resources at their command in the Christian tradition—the *tremendous power of God* to turn men toward good, to make personalities bloom with the living courage of sainted men. The job of you as clergymen is to help channel this divine power into the hearts, minds, and souls of men. Literally, *the Gospel has the power to turn the world upside down. That should be your mission*.

No greater challenge has ever faced the Christian Church. Communism has caused the deaths of millions of people. No enemy in all these 2,000 years has held such a deadly challenge to the Christian pulpit. As spokesmen of God, your task is to enable men to know the truth, so the truth will set them free. **END**

Is There an Apostolic Succession?

PHILIP EDGCUMBE HUGHES

The household of God, says Paul, is built on the foundation of the apostles and prophets (Eph. 2:20), and, as E. A. Litton has observed, a foundation does not repeat itself. It is, indeed, evident from the New Testament that the apostolate is an essential ministry; but it is clear also that the apostolate is not and cannot be a ministerial succession. Let us examine this question somewhat more fully, for it is one which looms prominently in discussions concerning intercommunion and reunion at the present time.

The apostolate is essential because it is the foundation of the Christian Church, not only in the temporal sense that the Apostles were the first to carry the

Gospel to Jew and Gentile but in particular because to them was entrusted and through them was communicated that fundamental knowledge of the truth whereby the Church of Christ is constituted. To them the Lord himself promised that the Holy Spirit would teach them all things and bring to their remembrance all that he had said to them, and would guide them into all the truth (John 14:26; 16:13). This promise was given to certain individuals, 11 in number (Judas Iscariot having left to put his traitorous plan into effect, John 13:30), who were in the unique position of having received intimate instruction from the mouth of him in whom are hid all the treasures of wisdom and knowledge (Col. 2:3), but who, not only because of the fallibility of human memory but also because of the imperfection of their comprehension, were in need of the special grace of the pentecostal Spirit so that they might infallibly recollect and then impart and interpret to the world the saving truth which they had

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learned at Jesus' feet and of which Christ himself, in his person and work, was the living embodiment. This was the *essential foundation* on which the Christian Church would be reared.

Plainly, however, the apostolate *as a ministry* was not communicable. It was limited to those few who had received instruction direct from the Incarnate Word of God himself—to which the further qualification was added that they were witnesses of the fact of Christ's resurrection. Thus the place vacated by Judas Iscariot was filled by one who had "compained with (them) all the time that Jesus went in and out among (them), beginning from the baptism of John unto the day that He was received up from (them)," and who would with them be "a witness of his resurrection" (Acts 1:21 f.). Paul's apostleship, though in an external sense exceptional, nonetheless rested on these same two pillars, firstly, that, like one born out of due season, he had seen the risen Lord (I Cor. 15:8), and, secondly, that the message he proclaimed had been received not from man but through revelation of Jesus Christ (Gal. 1).

The ministry of the apostolate can be spoken of as a continuing ministry only in the sense that the teaching communicated to and through these inspired men continues without interruption to be fundamental to the constitution of the Church. Now their teaching, it is true, was oral—but not only oral, for it was also, in all its essentials, committed by them to writing. In all its various parts, in fact, the New Testament is, quite simply, the doctrine of the Apostles—not, however, of the Apostles as mere men or even as theologians, as though they were professional purveyors of religious thought and philosophy; but as chosen men who, under the control of the Holy Spirit, were accurately reproducing the very teaching of Christ himself. Therefore we see the New Testament to be, even more radically, the doctrine of none other than Christ, the divine Mediator. Herein the unique and fundamental character of the apostolic function becomes unmistakably clear.

In the post-apostolic Church the place of the Apostles has been taken *by their writings*, which are, and can never cease to be, the authentic doctrine from and concerning the divine Head of the Church. Accordingly, to cite E. A. Litton again, "the New Testament Scriptures are the only real Apostolate which the Church now possesses. . . . In every Christian society which is in a healthy state Matthew, John, Paul, Peter still decide points of doctrine, order its affairs, and preside in its councils with undisputed authority" (*Introduction to Dogmatic Theology*, p. 389).

This is far from being an individualistic conclusion; for in reality it is the conclusion of the universal Church, however much some sections may have be-

clouded the issue with subsequent fancies. The fixing of the Canon of Scripture in the post-apostolic period was the quite definite acknowledgment by the Church that certain books, as distinct from all others, possess an authority which is unique and normative for all time. "The fixing of the Christian Canon of Scripture," says Oscar Cullmann, "signifies precisely that *the Church herself*, at a given moment, traced a clear and firm line of demarcation between the period of the Apostles and the period of the Church, between the time of foundation and the time of construction, between the apostolic community and the Church of the bishops, in other words between apostolic tradition and ecclesiastical tradition. If this was not the significance of the formation of the Canon the event would be meaningless. . . . By establishing the *principle* of a Canon, the Church recognized in this very act that *from that moment* the tradition was no longer a criterion of truth. She drew a line under the apostolic tradition. She declared implicitly that from that moment every subsequent tradition must be submitted to the *control* of the apostolic tradition. In other terms, she declared: here is the tradition which *constituted* the Church, which imposed itself on her" ("Scripture and Tradition," in *Scottish Journal of Theology*, Vol. 6, No. 2, June, 1953, pp. 126 f.).

Just as, in the phrase "the foundation of the apostles and prophets," the term "prophets" quite certainly indicates the teaching of God's messengers of the former dispensation as crystallized and delimited in the Canon of the Old Testament Scriptures, so also the term "apostles" now, since the passing of the apostolic age, quite certainly signifies the teaching of God's messengers of the New Covenant as crystallized and delimited in the Canon of the New Testament Scriptures. Thus the apostolic ministry today is and only can be the ministry of the New Testament, through which the Apostles themselves continue to preach and teach to the world the saving truth delivered to them by their sovereign Lord and Master. The apostolic minister, therefore, is the prerogative neither of popes nor bishops as such, but belongs to every Christian believer, be he archbishop or the humblest Sunday School teacher, who faithfully hands on the doctrine of the New Testament. The only genuine apostolic succession is a succession of doctrine, not of ministerial orders.

This being so, it is impossible to approve the claim put forward in certain circles that the episcopate is properly the prolongation of the apostolate, that it alone is today the apostolic ministry, and therefore the *essential* ministry of the Church and a *sine qua non* before any scheme for reunion or intercommunion with nonepiscopal churches can become effective.

But there are yet other considerations to take into

account. In the first place, it is evident that the Apostles had as it were a roving commission, in particular with a view to the founding by them of churches in places where the Gospel had not previously been preached, whereas to a bishop was delegated the oversight of a church or churches already established in one particular locality.

In the second place, there is ample evidence that the episcopate developed not from the apostolate but from the presbyterate. As Bishop Lightfoot says in a famous essay, "the episcopate was formed not out of the apostolic order by localization but out of the presbyteral by elevation" (Dissertation on the Christian Ministry, in *Commentary on Philippians*, p. 194). Indeed, it is apparent that, to begin with, presbyter and bishop were synonymous terms. Thus, for example, Paul admonishes the *presbyters* of Ephesus to take heed to themselves and to all the flock in which the Holy Spirit had made them *bishops* (Acts 20:28). This original identity of order is confirmed by the manner in which Paul writes elsewhere, without need of explanation, of a twofold ministry consisting of bishops and deacons (Phil. 1:1; I Tim. 3:1 ff.; 8 ff.; 5:17 ff.), the implication being that presbyters and bishops are one and the same order. (Note also Titus 1:5, 7; I Pet. 5:1 f.) It must suffice to mention here Jerome, among the fathers of the early Church, who not only points out that "the Apostle clearly teaches that presbyters are the same as bishops" but also explains the relationship as follows: "Of the names presbyter and bishop the first denotes age, the second rank. In writing to Titus and Timothy, the Apostle speaks of the ordination of bishops and deacons, but says not a word of the ordination of presbyters; for the fact is that the word bishops includes presbyters also" (Letter CXLVI, to Evangelus). Technically, then, there are not three but two orders in the ministry: deacons and presbyters, episcopacy being but a distinction within the latter.

As the infant Church grew and became established, so it was a perfectly natural development that one among the presbyters in a particular locality be designated by the rest as their president (or moderator), though only as *primus inter pares*. Thus the episcopate as an office distinct in this sense from (though still among) the presbyterate had its origin. It is a development which is found at a comparatively early stage in the apostolic Church; for at the Council of Jerusalem, c. 51 A.D. (Acts 15), it is, significantly, James the Lord's brother, *not* one of the Twelve, who, as the presiding presbyter or bishop of the church of Jerusalem, presides over the whole representative assembly, which includes the Apostles as well as his fellow-presbyters. Similarly, in writing of his visit to Jerusalem, Paul, no doubt for the same reason, gives precedence to James over the Apostles Peter and John (Gal.

2:9; note also Acts 12:17; 21:18). James, then, though not himself belonging to the apostolate, may be described as the earliest bishop, in accordance with the later significance of that term, and that too at a time when all the Apostles, including Paul—with the single exception of James' namesake the brother of John, who had been put to the sword (Acts 12:1 f.)—were flourishing. He cannot, therefore, be described as a successor of the Apostles, nor his ministry an extension of the apostolate.

The manner in which the order of deacons originated is clearly described in the New Testament (Acts 6). But what of the order of presbyters? There is little room for doubt that the presbyters of the New Testament churches were in fact a quite natural and probably unpremeditated continuation of the office of elders (presbyters) which was distinctive of the polity of the Jewish synagogue. Synagogue worship had its historical origins in the dispersion of the Jews whereby the great majority of their race was through distance cut off from the Temple worship in Jerusalem. Its form was essentially simple: a weekly gathering for prayer, thanksgiving, and the reading and expounding of the Scriptures. In no sense was there any attempt to reproduce in the synagogue the sacerdotal ministry of the Temple with its elaborate system of sacrifices; for to the Jew it was unthinkable that the Levitical ritual should take place anywhere excepting in the Temple on Mount Zion. Accordingly, the synagogue had no priestly (in the sense of sacerdotal) order of ministry.

In New Testament times there were synagogues in great numbers throughout the Mediterranean world, including Jerusalem, and these formed a natural, ready-made springboard for the Christian Church, since the expository and homiletic form of the synagogue service afforded an unparalleled opportunity for the declaration of the Christian Gospel as the fulfillment of the promises and prophecies of the Old Testament Scriptures. It was an opportunity of which our Lord took advantage (cf. Luke 4:16 ff.: "... he entered, as his custom was, into the synagogue on the sabbath day . . ."), and also the Apostles who as pioneers of the Gospel followed the lead their Master had given in this respect.

The synagogue, then, may be considered as the seed-bed of the Christian Church, both in regard to the form of worship—prayer, thanksgiving, and the reading and exposition of Scripture—and in regard to the form of ministry—presbyterian and nonsacerdotal. (There are some scholars who maintain that the diaconate was also derived from the synagogue; but that is a question which we must leave aside here.) In the centuries that succeeded the apostolic age, however, a doctrine of the ministry was elaborated which was dis-

tinctively sacerdotal in character and based upon a pattern not of the synagogue but of the Temple with its Levitical priesthood and sacrificial system. "Though no distinct traces of sacerdotalism are visible in the ages immediately after the Apostles," writes Bishop Lightfoot, "yet having once taken root in the Church it shot up rapidly into maturity. Towards the close of the second century we discern the first germs appearing above the surface: yet, shortly after the middle of the third, the plant has all but attained its full growth" (*Op. cit.*, p. 244).

It is Tertullian who first describes the ministry in plainly sacerdotal terms, calling the bishop "the chief priest" (*summus sacerdos*) and defining the Christian ministry as a *sacerdotium*. The process reaches its fullest expression in the writings of Cyprian. The bishops of the Church now correspond to the high priests of Israel, even to the extent of belonging to an unbroken succession supposedly from the Apostles, answering to the Aaronic succession of the high priests of the Old Testament. This line of succession is viewed as guaranteeing the uninterrupted transmission of sacramental grace from the Apostles onward; and it becomes but a short step to the conception of episcopacy as, in its office and functions, actually constitutive of the Church, and as such the *essential* ministry.

It need only be said here that such a concept of the Christian ministry is entirely out of harmony with the teaching of the New Testament, and not least that of the Epistle to the Hebrews which makes it unmistakably clear that the Levitical order of priesthood has been superseded by the order of Melchizedek; that of this new order Christ is the one and only Priest, who, unlike the priests of the Aaronic line, continues forever "after the power of an endless life"; that consequently there is henceforth no sacerdotal succession; and that, since the sacrifice Christ offered (of himself) was offered for sins forever and once for all, it cannot be repeated nor re-presented, nor regarded as only one in a succession of sacrifices.

The New Testament itself suggests what are the real essentials of a genuine apostolic succession when it tells us that "they that received the word and were baptized" on the first Whitsunday "continued steadfastly in the Apostles' teaching and fellowship, and in the breaking of bread and the prayers." In other words, to be a successor of the Apostles is not the prerogative of any ecclesiastical order but of every individual who (like the Apostles) has believed the word of the Gospel and been baptized, who faithfully preserves and transmits the doctrine of the Apostles, and who maintains the fellowship of the Apostles in the communion of the Lord's Table and in public worship. It is this succession which we must work to establish once more in this present generation.

END

Luther's 'Cradle of Christ'

J. THEODORE MUELLER

Every now and then, in reading publications that deny the divine inspiration of Holy Scripture, we find Luther's evaluation of the Bible quoted as the manger or cradle of Christ in the sense that Luther, highly esteeming the Christ of Scripture, regarded less highly the Scriptures setting forth Christ. They may also add that according to Luther the words and stories of the Bible are unpretentious swaddling clothes, while only Christ, who is the treasure that lies within, is precious. This interpretation of Luther's statement calls for examination.

CLIMAX OF AN ARDENT APPEAL

Luther's evaluation of the Bible as the cradle and swaddling clothes of Christ occurs as a climax in the third paragraph of his "Preface to the Old Testament," which appeared in 1523 and then again in 1545 in the last edition of the Bible which he edited. In this Preface he entreats Bible students to study the Old Testament diligently as Christ himself commands us in John 5:39. So also Paul used the Old Testament to prove from it Christ's atoning death and resurrection (I Cor. 15:3), and Peter referred to it frequently. Luther expresses his deep regret that so many persons in his day were spurning the Old Testament as though it were written only for the Jews, and holding that they could rest satisfied with the New. That is the gist of the first paragraph of Luther's Preface. Properly speaking, Luther had been serving as professor of Old Testament

J. Theodore Mueller is a Lutheran scholar who served Concordia Seminary (Missouri Synod) for a generation as Professor of Systematic Theology and Exegesis. Now in his 75th year, he continues to teach on modified service. Among the books he has written is *Luther's Commentary on Romans*.

at the divinity school of the University of Wittenberg. While he interpreted also books of the New Testament, his specialty was expounding the Old Testament to his students from the viewpoint of the coming Christ.

In the second paragraph of his Preface, Luther urges his readers to study the Old Testament because the holy Apostles prove from it so convincingly New Testament Gospel truths. As highly as we esteem their motivation and proof in the New Testament, so highly we must regard the Old. Luther closes his paragraph with this impressive appeal: "What else is the New Testament than a public preaching and proclamation concerning Christ, declared in the passages of the Old Testament and fulfilled by Christ?"

THE CRADLE IS PRECIOUS

In the third paragraph of his Preface Luther extols the Old Testament wholly because it is the cradle of Christ, that is, because it foretells and describes the coming of Christ. I quote the paragraph as it is given in the Muhlenberg edition of Luther's works (Vol. 6, pp. 367-368, Philadelphia, 1932). This version was carefully compared with the German (St. Louis) edition of Luther's works (Vol. 14, pp. 2-3, Concordia, 1898), which is very reliable and cites the Preface as it is contained in Luther's Bible of 1545.

But in order that those who know no better may have incentive and instruction for reading the Old Testament, I have prepared this introduction with whatever ability God has given me. I beg and faithfully warn every pious Christian not to stumble at the simplicity of the language and stories that will often meet him there. He should not doubt that, however simple they may seem, these are the very words, works, judgments, and deeds of the high majesty, power, and wisdom of God; for this is Scripture and it makes fools of all the wise and prudent and stands open to the small and foolish, as Christ says in Matthew XI [11:25]. Therefore let your own thoughts and feelings go, and that of the Scriptures as the loftiest and noblest of holy things, as the richest of mines which can never be worked out, so that you may find the wisdom of God that he lays before you in such foolish and simple guise in order that he may quench all pride. Here you will find the swaddling clothes and the manglers in which Christ lies, and to which the angel points the shepherds. Simple and little are the swaddling clothes, but dear is the treasure, Christ, that lies in them.

THE FACTS OF THE CASE

One cannot help but conclude from these words that Luther's view of the Bible was not that of a liberal but that of a believing Christian. He regarded the Bible and particularly Genesis of the Old Testament, to which he no doubt refers most of all in his Preface, as the divinely inspired Word of God. It was Luther's firm belief that the simple expressions and seemingly foolish stories are the very words, works, judgments, and deeds of the divine Majesty, Power, and Wisdom.

This means that Luther believed in both verbal and plenary inspiration. He regarded Holy Scripture as making fools of all men who refuse to believe it, and he held that it stands open or is revealed only to babes who believingly accept it as God's true, inerrant, and saving Word. It is for this reason also that he begs and warns his readers to abandon their self-conceit and unbelief and to receive the Bible as the highest and most precious sanctuary, indeed as a rich mine that can never be exhausted no matter how great are the treasures of divine wisdom one draws from it. Only those who approach the Bible with this childlike faith will find the wisdom which God sets forth to quench the arrogance of self-conceited, over-bearing and unbelieving Bible critics.

When, therefore, Luther concludes his urgent appeal with the climactic thought that the simple and seemingly foolish Bible stories are the swaddling clothes and manger of Christ, he does not mean to disparage them but rather to express his most reverent esteem of Holy Scripture which offers to man the supreme blessing of eternal salvation in Christ, the incarnate and crucified Saviour of sinners.

END

PROTESTANT-CATHOLIC DIALOGUE

(*Cont'd from p. 4*) dialogue as we have observed it is its shapelessness. It is not only sentimental, it is inchoate. It sets forth in all directions and arrives there. The dialogue needs to be set in the classic form of *debate*. Recall that Luther's Ninety-five Theses were propositions for debate, a familiar and useful academic procedure in his day. The debate was not held at the time of posting, but it was held a few years later when Luther contended with Eck. None can doubt the enormous theological and even cultural significance of this classic encounter. How its careful form and exacting discipline contrast with the dialogue that we know! The Luther-Eck debate was not shapeless. It was not characterized by the fuzzy sentimentality which avoids issues in the name of "brotherhood." It was, rather, the well-calculated clash of fact and authority on clearly drawn issues. This is the kind of dialogue that will serve us well today.

The second goal of the dialogue is to adjust our incompatibility so that it will not erupt destructively but operate in a manner mutually stimulating. We seek in the arena of free discussion a creative outlet for the drives once expressed in the wars of religion. We seek to understand each other. We seek a *modus vivendi* amid unreconcilable differences. Every belief, every ambition we cherish as Protestants must always be subject to the tempering realization that we are called to live side by side with Roman Catholics in peace.

END

EUTYCHUS and his kin

THE BIG DEBATE

These television debates of our presidential candidates leave me exhausted. Not even TV bowling requires so much body English. To avoid the bends when the pressure is released I find there is nothing better than a round or two of fist-fighting debate about the debate in my neighbor's recreation room. Of course we are all agreed on our aims; we support the same candidate. We differ only on the means—how he should campaign. When our discussions warm up it is just as well that we don't have to project a dignified image to several million observers.

Dr. Martin Luther Bauer dropped in during a lull in our last session. He is a great admirer of his namesake, and was soon describing the Reformer's debates with Eck at Leipzig. Television came too late. Those debates were spectacular, crammed with everything a TV cameraman could desire: ruling dukes, gowned doctors, crowds of partisan students. Even the lecture chairs were worth a close-up. The standard shot of a participant listening to his worthy opponent would have come alive when it caught Martin Luther smelling a carnation during Eck's first attack.

Luther and Eck did not debate in the vacuum of a television stage. The live Leipzig audience reacted all around them. The university professors slept, either from policy or from professional boredom; the students rioted; Duke George shouted on occasion. Even long hours of Eck's scholastic quibbling could not make the occasion dull. Any U.N. cameraman would have known how to fill in the time with views of scribbling secretaries and snoring professors. The microphones might even have picked up from the back benches of the Romanist side the Latin cry *Dā eis Eccum!*

Debates are much milder now, which is a blessing. The explosive combination of politics and religion which surrounded Luther detonated in religious war. Refugees from the aftermath in Europe found and formed religious liberty in America. It is difficult to preserve religious liberty both from and for those who don't believe in it. In America it seems even harder to preserve both liberty and re-

ligion. Christ forbade his disciples to fight for him, but called them to die for him.

EUTYCHUS

WINE REPLIES

October 4, 1960

Your letter of Sept. 6, 1960, referring to your intention to publish the "Open Letter" of Dr. Charles Clayton Morrison and informing Senator John F. Kennedy of an opportunity to reply thereto, was inadvertently misplaced in the flood of mail.

Senator Kennedy has asked that I acknowledge receipt of your letter and to indicate that he believes his remarks expressed to the Greater Houston Ministerial Association on September 12, 1960 are substantially responsive to the questions posed in the "Open Letter." Accordingly, there is enclosed a copy of the full text of the Senator's remarks on that occasion. This is to be considered as the reply to the "Open Letter" identified above.

JAMES W. WINE

Special Asst. to Senator Kennedy
Washington, D. C.

● The text enclosed by Mr. Wine, reproduced by the Democratic National Committee from an Associated Press dispatch in the *Washington Post* for September 13, has been publicized across America in past weeks by television, radio, and printed news media. Copies are available from the Democratic National Committee, 1001 Connecticut Avenue, Washington 6, D. C.—Ed.

THE SUPRA-PARTISAN LEVEL

Charles Clayton Morrison's masterly letter to Senator Kennedy (Sept. 12 issue) lifts the religious issue to the high supra-partisan level where it belongs. Your voter readers will all hope that the distinguished Senator will give Dr. Morrison's pointed questions the kind of answers they deserve.

DANIEL S. ROBINSON

Director Emeritus
School of Philosophy
University of Southern California
Los Angeles, Calif.

I have just finished reading the . . . "Open Letter to Senator Kennedy." In my judgment this is the best article I

have seen on the very vital issue confronting the American people today. If this article is to be reprinted in pamphlet form I should like to order one thousand copies.

May I say that I thank God for such a magazine as yours. I read each issue from cover to cover.

EARLE R. HARVEY
Fresno Area Migrant Ministry Director
Division of Home Missions
National Council of Churches
Fresno, Calif.

Could this possibly be available in reprint for distribution? Not so much to convince my Roman Catholic friends (although some of them would do some "self-thinking" on the matter), but to awaken, all too many, broad-minded Protestants!

MRS. CHARLES SCHENK, JR.
Beacon, N. Y.

● Reprints are available at five cents each or \$2.50 per hundred.—Ed.

The instinct of evangelical Christians that there is an important religious issue in the current political campaign for president of the United States is sound. Unfortunately their efforts to articulate these issues are often clumsy and backfire with the charge that they are made by "bigots." A high percentage of statements released have cut with a dull knife, but Dr. Morrison uses a scalpel. He defines the issues both clearly and carefully.

Obviously Senator Kennedy will not respond to this "open letter" since its form is that of argument rather than inquiry. I doubt that the device of an "open letter" measures up in integrity and cogency of Dr. Morrison's argument.

It is because I think the issue now at the forefront of the American mind is not the religious issue itself but religious bigotry that I caution and urge that the entire position of evangelical Christians be stated with precision and that all clever devices and political trickery be avoided. I am convinced that there are religious issues which deserve the attention and may well determine the vote of millions of Americans.

I am afraid that political strategists

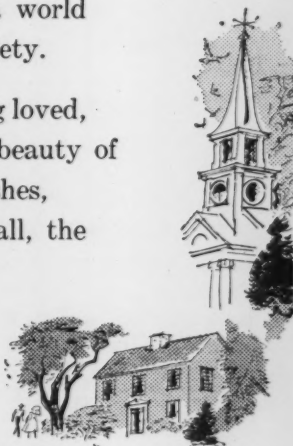


"Oh Lord, I thank you

for the privilege and gift of living in a world filled with beauty and excitement and variety.

I thank you for the gift of loving and being loved, for the friendliness and understanding and beauty of the animals on the farm and in the forest and marshes, for the green of the trees, the sound of a waterfall, the darting beauty of the trout in the brook..."

Thus begins a prayer written especially for the Thanksgiving season by the well-loved American novelist, Louis Bromfield. You'll want to read his thoughtful, moving words in their entirety in November Reader's Digest.



The Village That Lives by the Bible

Among war-worn, despairing Okinawan villages, this one shone like a diamond. Read how this tiny community, by basing its life and law squarely on Christian precepts, has triumphed over both the ravages of war and the distractions of "progress."

Hold Fast to Wonder. Because we fall into the habit of taking the world for granted, we lose our sense of wonder. *This loss is needless*, says the author, and she tells how you can develop sensitivity, so that each day will hold moments of deep delight.

My Most Unforgettable Character. He was tired of "harvesting possessions"... sold his house, gave away its furnishings, went into the forest to "study living." Here's a portrait of a most unusual naturalist who taught how much we *fail to see* around us.

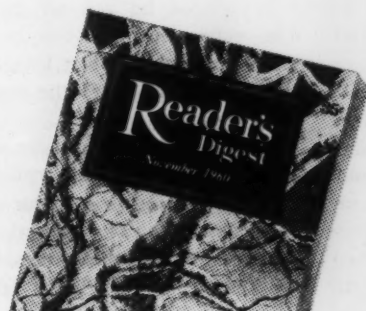
How Your Mind Can Keep You Well. This article by a doctor is reprinted *by request* of the President of the American Medical Association. Do you have the symptoms of c.d.t.? Are you among the 50% of all patients with a disease *you yourself can cure*? Then read this important guide to living—it could save you years of suffering, thousands of wasted dollars!

The Secret Strength of Women. The longer medical science studies the "weaker sex," the stronger and healthier it seems to be! Article shows how men with arthritis and heart conditions have already benefited from study of some of the biological superiorities of the calmer, cooler-headed sex.

Music for the Birds. Now you can summon wild birds as if by magic—enjoy private "auditions" of unusual species you never knew lived nearby—by playing their recorded songs on your phonograph. Here's a fascinating hobby which adds a new dimension to bird watching.

"Think Big and Walk Tall." Know how to splice a cable?—Reeve a set of blocks?—Walk a needle beam high in the air? This man didn't, but he told Tom McCarthy he could learn, *fast*! Read how he learned more than he aimed to—learned what *all* men need to know—in the November Reader's Digest.

*November Reader's Digest...
more than 40 selected articles
and features of lasting interest*



*November issue
Now on Sale*

have developed a flanking movement to counter the genuine religious issues. By screaming about religious bigotry they are able both to solidify the Roman Catholic vote for their candidate while also shaming evangelical Christians into silence if not into voting for him.

This will explain my support of Dr. Morrison's statement of the issues and my demurrer with reference to the form he has used.

DUKE K. MCCALL
The Southern Baptist President
Theological Seminary
Louisville, Ky.

There is a notion in the air about us that it is incongruous to "inject" the Roman Catholic issue into the Presidential campaign, the implication being that it is a pseudo issue.

If this be the case, one is left to wonder why a man of William E. Gladstone's calibre could ever have been so ill at ease about an earlier aspect of the matter. The infallibility of the Pope had then recently been decreed by the Vatican Council (1870). Rightly or wrongly, the inference was drawn by Gladstone that loyalty to an "infallible Pope" by a Roman Catholic was inconsistent with the latter's loyalty to a civil state like Britain. Gladstone aired his views in a pamphlet entitled, *The Vatican Decrees and Their Bearing on Civil Allegiance* (1874). The issue proved to be so real, that necessity was laid upon none other than John Henry Newman to answer the great statesman who had raised it. While obviously feeling that Gladstone's assertions may have been motivated by a spirit of controversy, Newman nevertheless did not simply dismiss them as matters of bigotry. His answer, published in 1875 under the title, *Letter to the Duke of Norfolk*, turned out to be a meaty 200-page book to which he had applied the best of his wit, persuasion and scholarly rhetoric. The plain fact is that even today Senator Kennedy could hardly find a better source book to present his own case, should the need arise. The growing contention, I understand, is that it should not arise. With this contention I disagree.

Surely this country would claim to be as democratic as was England around 1874-75. We believe in freely discussing problems that bear upon the life and destiny of our nation, especially when the selection of our President is at stake. Whatever our religious allegiance may be, it is unworthy of us to shyly push under the rug an issue whose implications were deemed real enough to bring face to face such giants as Gladstone and

the man who was soon to be elevated by Pope Leo XIII to the dignity of Cardinal.

EMILE CAILLIET
Professor Emeritus
Princeton Theological Seminary
Princeton, N. J.

Why should it be considered an "alien phenomenon" that Catholics want their children to hear of God and Christ in a non-public, non-secular parochial school?

Is it now American or democratic to dis sever and divorce religion and education (religion and five days a week of the student's life) so that for 25 hours a week he hears nothing about God, Christ, Bible or Christian heritage—even Christian hope or ethics? Such atheism-aiding, socialism-aiding education is further backed by the presence in public schools of the God-opposing theories, the anti-Christ ideologies (evolution, etc.). Why should not Protestants have Christian schools instead of public? Why condition the children against God?

Are Catholics more smart, Christian, and loyal to the children's deepest needs than we are?

LEROY VICTOR CLEVELAND
Westminster Congregational Church
Canterbury, Conn.

Are we as mere mortal men in such a position today that we can say that the election of Sen. Kennedy is not the will of God? . . . With the "anti-Catholic" things which are being said and written in regard to Sen. Kennedy's campaign, are we following Christ's teachings in "The Sermon on the Mount"? Did our Lord say, "Spread hatred among your friends, turn your back on your enemies"? Minneapolis, Minn. SAM BARINGTON

There is no suppression of freedom in the Catholic Church. If one does not agree with its teachings, all he has to do is leave the Church. There are plenty of religions wherein there is no head and the reason there are so many religions today is because someone not liking the teaching of his church has started another. So if a Catholic feels that he is suppressed he can do the same. Or does your mind tell you he would be roped and held? When little men begin casting long shadows, the sun is setting on a nation.

. . . In the twenty states where nuns are teaching in so-called public schools, why are you referring your question to Mr. Kennedy? That situation does not exist under a Catholic president. Why are those nuns teaching? Because the

State has no schools in those communities. Would you charge that to the Catholic Church? Your statement reminds me of a thought expressed by a non-Catholic friend some time ago. She wondered why most orphanages were run by Catholics. Any knowing non-Catholic would know that they have no dedicated people to run orphanages.

Chicago, Ill. KATHERINE JANSEN

Dr. Morrison's open letter to Senator Kennedy is both enlightening and irrefragable. If his running mate can cry religious intolerance after reading it, he is selling his birthright for a mess of pottage. FERDINAND A. SAUNDERS
Nedrow, N. Y.

This is a very excellent article, and presents matters relating to a Catholic president in a most helpful, Christian way. I shall be waiting to see if the Senator accepts and uses the opportunity to reply to it; and, if so, what his reply will be like.

MARVIN E. PARRISH
First Pentecostal Holiness Church
Radford, Va.

This is a superb and balanced expression of my uneasy feeling about Kennedy and the Roman issue.

First Methodist VERN L. KLINGMAN
Billings, Mont.

A most wonderful letter—should go to every American.

Grace Methodist JOSEPH S. LONG
Billings, Mont.

The fullest and keenest contribution to date on the important matter of Romanist President. MICHAEL M. McDIVITT
Pittsburgh, Pa.

It is a masterpiece. It is one of the most comprehensive and thought-provoking discussions on the religious issue that I have read.

GLENN I. FORD
First Church of the Nazarene
St. Paul, Minn.

If we have a Catholic president after the first of the year . . ., we can lay the blame at the door of the Protestant churches and the religious press.

Berea, Ky. A. W. OSBORN

There is bifurcation in Protestantism. *The Christian Century* came out against Norman Vincent Peale for questioning Sen. Kennedy's ability to preserve the separation of state and church. And who poses far more severe questions in the "open letter" published in CHRIS-

CHRISTIANITY TODAY? None other than Charles Clayton Morrison, former editor of the *Century*. Brother, where are the "party lines" these days?
Broadview, Ill. RUDOLPH F. NORDEN

May we elect a president of the United States who believes all marriages are legal and offspring from the same legitimate.
Portland, Ore. BERTRAM JENKINS

Kennedy, going through the ritual of a Roman Catholic, apparently rebels against the encyclicals and pronouncements of the popes whom he acknowledges, by being a Catholic, are authoritative and sometimes infallible. Will he then, while going through the protocol of the presidency, actually deny or rebel against that encyclical of U.S. political history—the Constitution?

This "religious question" is a political issue, not so much in gaining or losing votes, but because it is tied to political freedom. Many of us, labeled "bigots" by other bigots, frankly are worried about hell—a political purgatory of deprived personal freedom on this side of the curtain of death. The specter of Galileo still haunts and the ashes of Savonarola still burn the religious dissenter in Italy, Spain, and Colombia. With Catholicism in power the only valid argument against the "it can't happen here" attitude would be geographical! Then freedom wouldn't even have time on its side.

ALBERT E. CRAMER
London Bible Institute and
Theological Seminary
London, Ont.

AT ST. ANDREWS

As a member of the General Board of the National Council of Churches and the Central Committee of the World Council of Churches, I regret to say that it has seemed to me that CHRISTIANITY TODAY has generally reported the meetings of both bodies in such a way as to put the worst possible construction on most of the things done at those meetings, and has generally exhibited a negative attitude toward the ecumenical movement so far as it is embodied in the National and World Councils of Churches. For that reason I am more than happy to be able to write this word of appreciation for the way in which the St. Andrews meeting of the Central Committee of the World Council was reported and interpreted. By and large, I think it was a fair report. . . .

More and more it has come to be for me a matter of deepest concern that be-

tween those whom Dr. Carnell fittingly described as the "classical orthodox" and those who in varying degrees take a more "liberal" position, a great gulf seems to be fixed and lines of communication fail. The gulf is always widened when those in either category question the basic devotion of the others to the Lord and Saviour whom both seek to serve.

JAMES E. WAGNER
President

Evangelical and Reformed Church
Philadelphia, Pa.

Best story I have read on the Council. . . .
Concordia Seminary J. T. MUELLER
St. Louis, Mo.

IN CENSURE OF CELIBACY

Mr. Lund's piece on "The Protestant Parsonage Today" (Sept. 12 issue) was thoughtful and helpful. He referred to certain writers—a dean of a large theological school in eastern United States and to an Anglican divine—who have made arguments for a celibate clergy in the Protestant Church. Mr. Lund evidently does not agree with such absurdity but one wished that he might have given necessary "treatment" to the unscriptural nonsense of these writers. Of course Paul's statement that the bishop shall be the husband of one wife means *only* one but it does show the custom and make the implication of married ministers. And we know that Peter was married, and the evidence makes it almost certain that Paul had been married. He said that he gave his vote . . . against the Christians. If that statement is literal, then Paul had been married because only married men could be members of the Sanhedrin.

Then, so-called "celibate" clergy are not celibate after all. Dr. W. B. Bagby, who began our Baptist mission work in Brazil and labored some fifty years or more, told me that he had been in hundreds of priests' homes and was introduced to their wives whom they called "companions." It was the common custom. The priests all had these concubines and made no bones of it. . . .

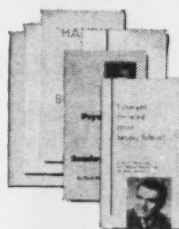
People in distress, especially women where delicate matters are involved, cannot talk to an unmarried man as they can and will to a married man.

. . . As long as preachers have sense they will marry good, cultured Christian women, the greatest power next to God that ever comes into their lives, and will pay no attention to the twaddle of theological professors about a celibate clergy.

Montgomery, Ala.

L. E. BARTON

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JEREMIAH

WITH THE ARRIVAL of Assyrian king Tiglath-pileser III upon the scene of history, a new stage in human defiance of God set in. It was a resurgence of the spirit of Babel. Men sought for a universal kingdom whose glory would be man. To explain the situation, the prophet Isaiah was raised up. He was to see his king, Ahaz, turn against the Lord and place his trust in a human ruler, an act which brought on, step by step, the final downfall of Judah. Israel would first be taken, and then Judah (after existing about one hundred and fifty years) was finally to fall to Babylon. With Ahaz' act, the heart of the theocracy, we might say, had been taken away. In the book of Isaiah we find the explanation of those events which were taking place and how through them God would bring about his own exaltation.

The downfall of Judah finally occurred, and there was need for another prophet (Isaiah had long been dead) to warn the nation as to the proper course for it to follow. Such a man was Jeremiah. In the account of his prophetic call (Jer. 1:10), God states that he has appointed Jeremiah over the nations and over the kingdoms to root up, break down, destroy, exterminate, build, and plant. In a sense it may be regarded as an all-embracing commission. But it does not mean that the prophet was to engage in such activity in a physical sense; rather his proclamation would have these particular effects. Like Isaiah, he too was to interpret the dealings of God with the nations of his time.

ANALYSIS OF THE PROPHECY

The following may serve as a brief outline of Jeremiah's message.

Chapter 1. The Prophet's Call.

Chapters 2-20. Oracles concerning Judah, its sinfulness and the coming of judgment.

Chapters 21-23. Jeremiah's boldness with respect to Zedekiah. His courageous prophecy against false prophets.

Chapter 24. The symbolism of the two baskets of figs. The people of God and those who follow Zedekiah.

Chapter 25:1-14. Conclusion to the above. The coming of Nebuchadnezzar and the exile.

Chapter 25:15-38. Prophecies concerning the nations.

Chapters 26-29. An attempt to take

the life of Jeremiah. Explanation of the appearance of the king of Babylon. Hananiah the false prophet.

Chapters 30-35. Announcement of blessings to come. The Messiah. Messages of hope.

Chapters 36-45. Personal experiences of the prophet himself.

Chapters 46-51. Oracles uttered against the nations.

Chapter 52. Appendix—of an historical and interpretive nature.

JEREMIAH'S CALL

In the book of Isaiah the personality of the prophet is for the most part kept in the background, and his message receives the pre-eminence. In Jeremiah, however, the man himself is brought to the fore. This in no way minimizes the significance of the message nor does it obscure it; rather, through the personal experiences of the prophet we get the message more deeply impressed on our minds.

Jeremiah is said to be the son of Hilkiah, one of the priests who lived at Anathoth (the modern Anata, a small village some distance northeast of Jerusalem). He first received a revelation from God during the thirteenth year of the reign of Josiah, king of Judah. In this revelation God tells Jeremiah that in a special sense he has been prepared for the prophetic ministry. Even before Jeremiah had been formed in the womb, God had called him and appointed him as a prophet to the nations. Like other prophets Jeremiah protested, but in language reminiscent of Deuteronomy God tells the prophet that he is to speak all that God commands him.

To compare his call with that given to Isaiah is profitable. Like Isaiah Jeremiah is to root up and tear down, but he is also to build and to plant. Unlike Isaiah, Jeremiah receives several visions, and the first of these, in which the prophet sees the shoot of an almond tree, has to do with the certainty of fulfillment of God's word of prophecy. With this first encouraging vision we find ourselves face to face with language reminiscent of Deuteronomy. A second vision stresses the coming of an enemy and the consequent calamity. Having received these visions the prophet is commanded to gird up his loins and to prophesy. The expression "to gird up one's loins" prob-

ably goes back to an ancient practice of belt wrestling. Its ancient significance is lost, but it does indicate that Jeremiah is to prepare himself for the context of declaring the word of the Lord to a hostile nation.

MESSAGES OF JEREMIAH

In a brief article, it is impossible to discuss the outline of the prophecy in much detail. Probably the best one can do is say a few words about some of the principal themes with which Jeremiah deals. In the first 25 chapters, the themes are introduced. First of all the prophet stresses the fact that a punishment will come because of Israel's apostasy and wickedness. The nation's sin is depicted in contrast with God's loving dealings. Thus, in Jeremiah 2:5 we have the heart of the matter: "What perverseness have your fathers found in me that they departed far from me and followed vanity and became vanity?" Jeremiah relates what God had done for the people and then asks why, in the light of God's goodness, the nation should act as it has. Hence, Jeremiah brings to light in denunciatory fashion the sinful condition of the people who are ripe for judgment. We may note passages such as 2:9-19 in which God declares that he will condemn the nation; 2:20-37 which reveals the idolatrous worship of the people; 5:1-9 which tells of the faithlessness and godlessness of the people; and 5:20-31 wherein the guilt of Judah is set forth as the cause of her ruin.

Jeremiah announces that God will certainly punish the nation, and he will punish it by bringing on an enemy from the north. At one time this enemy was believed to be the Scythians (mentioned by the historian Herodotus), but now it is generally thought that Jeremiah is referring to the Babylonians. To enter Palestine the Babylonians would have come down into Palestine from the northeast. The enemy is described as a great nation (6:22-26), a nation which is merciless and has no pity. This description well applies to the Babylonians.

Israel must repent of her sin and turn to the Lord. If she is to live she must seek the ancient ways and walk in the ancient paths. In tender fashion God calls the people to come back to him. "Unto me, thou shalt return" (3:2). Judah in her unfaithfulness has acted like an harlot, but refuses to be ashamed of her deeds. Again in 3:11-17 there is a tender call of God to the people to come to him: "I will not be angry with you, for I am merciful" (3:12).

These themes run through the first

25 chapters of the prophecy. In a certain sense they may be said to constitute a reasoning on God's part with the nation. They also give us the philosophy of God's dealings with mankind. It has often been objected that in driving the Canaanites from Palestine and giving the land to the Israelites, God did an unjust thing. Today the objection is not so frequently heard. It is apparent that the Canaanites did not deserve to occupy the land. So great was their iniquity, that it was for the good of mankind that they be dispossessed of Palestine. It was God's purpose to give Palestine to his people, that in time the Redeemer might come from them. At the same time, as Jeremiah says in 2:3, "Israel was holiness to the Lord, the firstfruit of his harvest."

God, however, is no respecter of persons, and he will not regard iniquity. His own nation had sunk into such a state of sin that it was no longer the theocracy. It too must be removed from the land and that by a nation which knew not God. In the exile, therefore, we see manifested God's hatred of evil, even when the evil is performed by those who claim his Name. In his first 25 chapters, Jeremiah points this out. He explains to Judah that punishment must surely come for her sin, and he urges her to repentance.

Is Jeremiah's message relevant for today? Truly it is, for it meets us where we live. We tend to think that our problems are all "social." As a matter of fact, our problems are basically individual, and have to do with human sin. Our nation is no stronger than the individuals which compose it. There must, if the nation itself is to survive, be a turning from sin on the part of individuals. But in their own strength, individuals cannot turn from sin; indeed, of themselves they do not really know what sin is. We need, therefore, what the men of Jeremiah's day needed, the gospel of Christ. We need to hear the condemnation of the law, but also the invitation from a gracious God.

Like Isaiah before him, Jeremiah pointed out the true source of deliverance and the only hope of man. Indeed, reflecting upon language which Isaiah had earlier employed, Jeremiah declares that God will raise up unto David a righteous Sprout (23:5). By this figure Jeremiah obviously has in mind a king who will reign on David's throne, and who in his reign will embody the highest ideals of the Davidic dynasty. He will reign in righteousness; indeed his Name will be "the Lord our Righteousness" (i.e., the Lord, who is the source of our righteousness). The figure goes

back to II Samuel 23:5 where it is taught that God will cause to sprout his desire. Isaiah takes over this thought and gives to it a personal touch by applying the word Sprout or Branch to the Messiah (Isa. 4:2). In Isaiah the word is set in parallel with an expression "the fruit of the land." Jeremiah drops the picture element, and uses the word of the Messiah in an entirely personal sense. The Sprout, according to Jeremiah, is one whom the Lord will cause to grow forth from David's line, who will reign upon the throne of David and will in His reign exhibit a righteousness such as none of the human kings had known. When He reigns, Judah and Israel will again be reunited, and David will never lack a man to sit upon his throne (33:14-26).

In the figure of the Messiah, we see the basic similarity between Isaiah and Jeremiah. Both prophets realize clearly that there can be no hope for the nation in a merely human king. Good as were some of the descendants of David, they did not embody the ideals of the Kingdom as they should. There must come One whom the Lord himself will raise up, and this One is the Messiah. A careful reading of chapters 23 and 33 makes it clear that the salvation of which the prophet speaks is spiritual in nature. For this reason the hope of the nation lay not in might nor in power, nor in superiority in warfare, but in One whom God would raise up, in whom men would find righteousness.

JEREMIAH'S EXPERIENCES

Much in chapters 26 through 45, which deal with Jeremiah's experiences, is self-explanatory. The chapters inform us how difficult was the work of a faithful prophet. There was, of course, the opposition of the royal court, but there was also the opposition of false prophets.

One of these false prophets, Hananiah, the son of Azur, a prophet from Gibeon, announced in the very temple, before the priests and people, that the exile would be of only two year's duration. This prophecy was uttered to embarrass Jeremiah, for it was spoken directly to him. It may well be that when Hananiah saw the faithful Jeremiah, his resentment was aroused, and he broke out before all the people. For Jeremiah it would have been a humiliating experience, particularly when Hananiah's message was one which the people would have rejoiced to hear. Hananiah said that the exile would endure for only two years; Jeremiah had prophesied that it would last for seventy. How this message of Hananiah's must

have thrilled the crowd, and how despised in their eyes Jeremiah must have appeared!

Jeremiah's answer to this falsehood is truly remarkable. He utters the fervent wish that such words were true. In his inmost desires he wishes that the exile might be short-lived. But he must be faithful to the God who has commissioned him. From ancient times, he says, true prophets have spoken of war and famine and suffering. Their messages have never been well received.

So great was Hananiah's wickedness, in speaking falsehood and in opposing the truth which Jeremiah proclaimed, that Jeremiah prophesied his death, a prophecy which was soon fulfilled, for we read, "And Hananiah the prophet died that year in the seventh month" (28:17).

False prophets constituted one of the sore burdens which Jeremiah had to bear. And in his opposition to them he reveals himself as a man of sterling courage. He is one whose main concern is to be faithful to the Lord who had called him. In this respect he sets an admirable example for those of us who would preach God's Word today. Jeremiah did not seek popularity; he did not curry favor; he was willing to stand alone, to be ridiculed for the sake of the One whom he served. Truly he was a great prophet.

LITERATURE ON JEREMIAH

Ministers who desire preaching material from Jeremiah will find help in *Fire In My Bones*, by Fred M. Wood (Nashville, 1959). This little book contains a useful study of the prophecy with application to the present day. It is a stimulating work and will offer valuable help to one who is approaching the study of Jeremiah. An interesting series of studies in Jeremiah by H. L. Ellison has recently appeared in *The Evangelical Quarterly*. It should prove of help to those who are interested in studying the structure of the book. Among modern commentaries, that of Theo. Laetsch (St. Louis, 1952) is particularly valuable. Here is a one-volume work, thoroughly conservative, which deals with textual and critical problems. It is a pleasure to commend it. Among the older works, Keil is of course valuable. Until a newer work of the same quality and standard as Keil is produced, we shall have to depend upon his commentary. For further literature the reader may consult lists in the various introductions to the Old Testament.

EDWARD J. YOUNG
Professor of Old Testament
Westminster Theological Seminary

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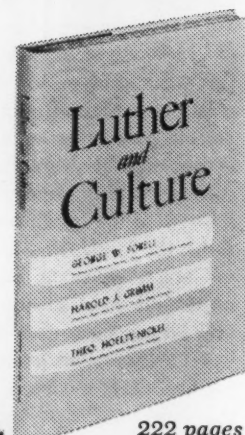
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THE WELLSPRINGS OF LIFE

CHRISTIANS have life, eternal life, but this does not immediately transfer us to heaven.

We live in a world where secular pursuits are necessary, contacts with others a part of existence itself.

We are unceasingly confronted by problems, decisions, difficulties, sorrows, frustrations and every conceivable kind of situation which call for action and reaction.

Christians living in an alien world, but citizens of another, are called upon to so live that they may commend the faith which they profess to those who know not the Lord.

The very fact that we are Christians entails a responsibility for which there is no human answer. That we are not our own but "bought with a price" makes it imperative that we faithfully represent and reflect the One who has redeemed us.

Confronted with both the reality and the awesome implications of our position we can well say with the Apostle Paul: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"

Some Christians have tried to escape the contacts of the world and in so doing have abrogated their duty to God and their fellow man.

One of the most electrifying things which could happen would be for Christians to live seven days a week as Christians should live—shining lights in pagan darkness; savorful salt in a putrifying society.

But such a life cannot be lived by an act of the will. There are required resources no man has within himself. This is a matter of *supernatural* help, but it is available to every Christian willing to pay the price.

¶ The wellsprings of life have their source in the Holy Spirit. They flow as living water to bless others, but they continue only as the channel remains clear and as the earthly vessel is renewed day by day by close contact and communion with the Living Christ.

Aware as we are that the body *must* have nourishment and exercise, we are often oblivious to the fact that the spir-

itual life of the Christian must also be nourished and exercised.

Accepting the validity of Christ's death and resurrection as our only hope for eternity, we often forget that such faith is the door to life here and now and not pious insurance for the next.

The average Christian is spiritually starved and ignorant, and as a result is a poor witness to the saving and keeping power of Christ. But those who drink deep at the wellsprings of life carry with them the sweet savor of Christ, for they consciously live in his presence. It is such Christians who show forth in their lives the fruits of the Spirit but it is the privilege of all to do this.

Where is this help, and how do we obtain it? There are many earnest souls who long for such a renewing experience day by day but they have never seriously sought the answer.

Subjectively the wellsprings of life are found in prayer and Bible study. Objectively they produce a day-by-day living for the glory of God.

¶ Prayer and Bible study take *time*, and our lives are pressed by legitimate demands which inevitably encroach until good and necessary things crowd out the one thing which gives meaning to daily living. For this reason it is imperative that a decision be made and a program set up and then carried out.

The decision requires recognition of the primary place which spiritual nourishment must have in the life of the Christian.

The program requires that a specified time be set aside each day for prayer and Bible study and that nothing shall be permitted to interfere or interrupt.

The best time of the day is the early morning and the place should be one of quiet and solitude.

Prayer is a privilege and blessing of many facets—praise, worship, thanksgiving, supplication, for others and for ourselves. Nothing adds more to the exercise of prayer than a prayer list—people, problems and objectives for which we pray. As time goes on this list grows, while at the same time we see God's loving concern through answers for specific people or objectives.

Like Job of old we too can pray for our children and bring God's blessings to them. Following the example of our

Lord we can reach out across the world and pray for men everywhere.

It is with prayer we approach the study of God's Word, asking that the Holy Spirit will make that which we read plain to our minds and apply it to our hearts.

Then it is that Bible study ceases to be a chore and becomes a delight. For the first time we begin to sense the wonder of this revelation of God as it speaks to our needs, shows us our sins, comforts and strengthens, and unfolds before us the panorama of God's dealings with man.

There are so many ways to study the Bible. Let me suggest that for a long time we read *only* the Bible. There are so many good books about the Bible, but none of them is a substitute for the Book itself.

Basic to such study is a reading through many times of the Bible as a whole. Only then can one get the composite picture so necessary and so rewarding.

Then one can follow a particular theme or doctrine through the entire Bible and in so doing find joy and strength.

A most fruitful way to study the Scriptures is to take a number of different translations and read a portion in each translation. Old verses will take on a new meaning. Obscure phrases will suddenly come into focus.

¶ How much time should one spend at the wellsprings of life? Here we are dealing with a privilege of vital import, not with clock-watching. For some an hour will suffice; for others the time may be shorter or longer. The thing so urgently needed is that Christians shall set aside a specific time of day when they sit at our Lord's feet, talk with him and let his Word speak to their hearts.

Several objections to this program may come to mind: "Not sufficient time"; "Would make me lose much-needed sleep"; "This could be very boring."

Anyone who is too busy to take time to drink deep at the wellsprings of life is *too busy* and should adjust his or her schedule.

Such a program may make one get up a little earlier each morning, but experience proves that the time spent with the Lord brings with it physical as well as spiritual renewing.

As to being boring: just give it a try and you will find it to be the most thrilling experience of each day.

L. NELSON BELL

WHAT PRICE REFORMATION?

Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged (Isaiah 51:1).

Have the lessons of the Reformation been forgotten in our land? Are the doctrines of Reformed theology no longer valid? Did Luther take a stand not justified by subsequent events, or did Calvin labor for a lost cause? Have the distinctives of Protestantism become blurred in an ecumenicity that ignores the paradox—*Christ divides when he unites?*

Protestantism has often sheltered an individualism that has led to splitting of hairs and the separating of true believers. This is to be regretted, though far more dangerous is an emerging concept of the Church which views ecclesiastical unity as a goal to be attained without reference to truths that comprise Christianity itself.

We are witnessing today a dimming of Protestant convictions, and as there is no corresponding complacency on the part of the Church of Rome, she is astutely taking advantage of our softness and ignorance. Furthermore, the unbelieving world sees very few within Protestantism who preach and teach with conviction while at the same time living lives consistent with Christian discipleship.

We are urged on every side to exercise "tolerance." Tolerance of what? The human body which tolerates infection is doomed. The organism which *resists* infection lives. Our Lord was supremely intolerant. He said that he is the way, the truth, and the life. He affirmed that he is the door, the only entrance to eternal life. At no point in his teaching did he tolerate the idea of salvation in any other. The early Church believed and preached this truth.

Later when the injection of error *was* tolerated, the Western world sank into the Dark Ages, not because the Gospel had failed but because its light had been hidden.

Into this darkness there came the light of the Reformation. Eternal truths were rediscovered, the Good News was once again preached. The binding authority of man and the Church was rejected in favor of the authority of Holy Scripture and of the Holy Spirit speaking to man's conscience.

Of course the Reformation caused division and strife; Scripture-based Christianity always brings division. That some who call themselves Christians thrive

on a kind of conflict that stems from pride and ignorance must not obscure the compelling truth that in the world there are but two classes of people, the redeemed and the unredeemed, and they are divided not by the will of God but by the sinfulness of man.

Human progress is always desirable; but when we encounter the rejection of vital truth and this is acclaimed as progress, then our state is one of retrogression and not progression. In a changing world there stands both as witness and as anchor, the unchanging Christ as revealed in Holy Writ. Christians need to look to the rock from whence they were hewn, to the One who continues as the eternal foundation.

Protestantism today is in jeopardy, not because of an outward enemy so much as from lost perspective. The present theological confusion does not stem from scientific discoveries or advances in scholarship; it comes from philosophical presuppositions which rule out the foundation of divine revelation in favor of a superstructure of human speculation.

Through broadness of approach and shallowness of belief, a step *backward* can be an alarmingly easy one as the Christian beliefs inherent in a virile Protestantism become irrelevant or unimportant.

Within the framework of Reformed Protestantism there developed a social order wherein freedom was more precious than life itself, and where individual initiative led to unprecedented economic and political advances. But in our day as the Protestant concept has waned in the thinking of some, a socialistic pattern of life has been developed which envisions adequacy for all regardless of individual initiative or application to hard work.

How easy it is to forget the lessons of history when confronted with the problems of today; and how easy it is to think that the spending of money and more money constitutes the panacea for personal, national, and international ills. The need for bread is real, but the fact that man does not live by bread alone is even more real. The use of money as a means of political bribery is a symptom of the erosion of moral and spiritual values.

Now is no time for delay. The fate of a nation and of the free world might well be in the balance. If the Church or any of her leaders unwittingly contribute to or participate in the furthering of disaster, it would be an irony of history and an evidence of the tragedy which comes when humanism is substi-

tuted for Christianity, or man-made utopian schemes replace divinely-ordained principles.

These are days of testing. Behind the scenes a battle is being waged, the outcome of which will gravely affect the future witness of the Church. We are seeing the basic philosophies of men tested by the stand they take. We have before us the choice, God or mammon, and yet behind that choice is an extremely vital one, divine revelation or human philosophy.

Presently there is so much confusion that some who choose mammon think they are choosing God; and those who settle for human philosophy think they are being wise.

Our Protestant heritage embodies eternal truths which are worth living and dying for. Let these verities be blurred by *anything*, and the lights of the attending freedoms and blessings of the Reformation will begin to dim on the horizon of contemporary history.

It was the blackout of Christian truth that led to the Dark Ages. Will history repeat itself? Are there in our time enough people to hold high the torch of Reformation truth so that its light will not die out across the earth?

END

AMERICA'S BASIC PROBLEMS IN AREA OF THE SPIRIT

In their better moments the political campaigners are telling the American people that our moral and spiritual foundations must be strengthened if the nation is to survive.

The Age of Gadgetry is passing. We have come to the "end of the line" in our dependence upon nuclear physics and electronics as the saviours of the world. Slide rules and formulae have answered our questions but they refuse to stay answered.

Christ knew that the fundamental human problems are in the last analysis matters of the spirit. They grow out of something ugly inside our hearts. He made it clear that laws and commandments, force and war, tools and gadgets cannot correct our troubles. This is true because the basic nature of man needs to be changed. He needs a new spirit and an undying victory over the world, the flesh and the devil. Christ taught that only the proper response to the will of God can do this. This involves the full surrender of the whole man to Christ so that the Holy Spirit can effect a complete change of our nature.

Christ is more relevant to man's problems than any other element in life. He solves the problems that are basic to all our difficulties. He does not automatically resolve our political, economic, scientific and social dilemmas but he gives us the divine principles by which they can be worked out if men of faith and good will acting together have the wit and courage to apply them effectively.

END

CHRISTIANS AND THE STATE IN A TIME OF CRISIS

In the current Church-State discussions an issue of first importance can easily be overlooked.

Although there are many Protestants, as well as Roman Catholics, who maintain that the Church, as such, should make representations to the State on secular matters, nevertheless, the basic impact of Christianity is made by individual Christian citizens who recognize their responsibility to live and vote their Christian convictions.

Those Protestant organizations which maintain lobbies, or other means of exercising pressure on the State, have much in common with the Roman Catholic hierarchy where similar pressures are exercised. What difference, for instance, is there between a "spokesman for forty million Protestants" making a representation to the government and a cardinal making a similar pronouncement for his constituency?

It is precisely at this point that we feel Protestants owe it to themselves and to the Church to take a second look at the entire conflict of Church-State relationship.

Christian influence is a matter of conviction stemming from truth in the believing heart and this influence is effective at the personal level guided and empowered by the Holy Spirit. Therefore, the most effective witness of Christians is in personal contact, and, where national affairs are concerned, at the ballot box.

Our Lord made it plain that his followers are in the world "salt" and "light" and also that the salt can lose its savor and the light be hidden, for no Christian lives in a vacuum. Citizens of eternity, they are also citizens of this world and are expected to live for His glory in an alien atmosphere.

It is the salt of redeemed lives which preserves and gives flavor to national life. It is the light of new creatures in Christ which shines into the dark areas of our corporate existence.

The Apostle Paul affirmed the responsibilities of Christian citizenship. Although he knew only too well that the "powers that be," of which he was speaking, were pagan, he looked behind the governments to the One to whom all power belongs and who has delegated the powers of civil government.

For this reason honor was to be given, taxes paid and laws obeyed. Instead of amity there was to be submission to civil authority. But this did not preclude a bold span for righteousness, nor the right of humble petition.

In a democracy such as ours the Christian has both the privilege and the power of exerting a strong influence for good. To neglect the exercise of the ballot is unworthy of a good citizen and often results in gov-

ernment by men with little concern for righteousness.

Strange to say the hypothesis has recently been advanced that a man paying mere lip service to Christianity might prove a better President than one of a more committed faith. On this theory a pagan could make even a better head of State.

Unquestionably men lacking in spiritual insight may have many of the other qualities needed in the exercise of power, but the ideal for which the Christian should strive is a government where men with Christian character are in power; men who at the same time have the wisdom, experience, restraint and judgment which are essential—and more than all else, the grace to turn to God for guidance and wisdom as they exercise the functions of State.

The next few weeks may prove crucial for America. Christians should be guided by other than emotional, traditional, sectional or political motives. Ballots should be cast after prayer for divine guidance, and after the election is over one of the highest duties of the Christian is to pray for those elected to office.

When this procedure is carried out the citizenship of Christians will prove a blessing to the nation as a whole, and the sovereign God who stands in the shadows will have been honored by those who have put their trust in Him.

END

TOWARD MORE MEANINGFUL WORSHIP IN THE CHURCHES

The central function of the church is worship. It is the medium of corporate reverence to and communion with God and has implications for every activity which the Christian undertakes.

There is an increasing conviction that worship is more meaningful and effective at graded levels in which worshippers grow in their understanding of the nature, the means and the blessings of worship.

More and more Church Schools are providing, with the aid of pastoral counsel, hours of graded worship related to curriculum. These periods, which are coincident to the main church worship service, are definitely related to age-level experiences in vocabulary, emotional range and idea content. Children in "primary church," "junior church" and "intermediate church" are intelligently conditioned to the type of worship they will be later experiencing in the adult congregation.

The chief barriers to wider use of graded worship are the traditional beliefs that parents and children should worship together and that worship is something to be felt and not a mass of facts and propositions to be correlated at nicely-conceived age levels. There is, of course, something to be said for these objections. Changes in long-sustained custom will not come readily in some churches but it is growingly evident

that few churches which seriously experiment with graded worship ever return to the old patterns.

Worship must be intelligently understood to be appreciated. If, by the teaching and learning process we can make worship a more meaningful and enriching experience to children and youth, we ought to at least give this new idea a "try."

END

THE JOY OF PREACHING THE GOSPEL OF JESUS CHRIST

Without demeaning the adventuresome life of a test pilot, or an artist's delight in a flawless performance at Carnegie Hall, or indeed, the keen zest of any Christian vocation under God, we truly believe that no experience on earth compares with the joy of preaching the Gospel of Jesus Christ.

The sheer exultation of praising God by offering his saving love to our fellow humans is the most rewarding experience the ministry offers. When Paul said, "Woe is me if I preach not the Gospel," he let out the secret. No moralistic homily, no paean of idealism, no tribute to tribal or national heritage can match the high joy that accompanies the presentation of the whole counsel of God.

A sense of boundless release comes to the preacher when he realizes that he does not have to put a "human hedge" about the Gospel. Once he is willing to take God at his word, the herald of Grace can fling to the winds old hesitations, the tendency to censor portions of Scripture and ignore other parts, and any uneasy feeling that the Good News cannot be quite complete without a twentieth-century midrash. With wide-open arms he can embrace God's Word and cry to the Father, "This is enough! May I forget all else. Only use me and give me of thy power!"

Pale and ponderous seem the jack-knife interpretations of men when laid alongside the gleaming sword of Scripture. Did ever a pastor's pulse throb when he was quoting Bultmann or Heidegger? Compare the sermons of Acts with many of our latest commentaries rolling off the presses.

People thought that the early Christians were intoxicated. They could not imagine why persons would be happy, having discovered no fortune and won no battle, unless they had first imbibed some giggling water. But these people were not fools. They had marked the religious leaders of their day, had listened to them, had observed their long faces. Yet Christ was different! He dazed people, made them tingle; when he said, "Walk," they leapt. And when the man of God clothes himself with Christ today and goes into the pulpit, his heart is so full he can hardly contain himself. He is aware that his biggest problem is himself; if he can but get out of the way and present Jesus Christ to the people, he knows that God will work in

their hearts, divine action will stir the listeners and bring them to a realization of their own sin and their need of the cleansing blood of Christ.

The one thing needed for the throb of joy in the pulpit is that the Good News be welcomed by the preacher as sufficient, and as containing both the evangel and the nurture. Does the Bible speak to the modern mind? Jesus speaks to every mind in every age; he is the same yesterday, today, and forever. Does the Good News fit our life situation? It not only applies, it transforms the life situation and *creates* a new situation in life, through the work of the Holy Spirit. As we are told, God's Word is "quick, and powerful, and sharper than any two-edged sword," and is "a discernor of the thoughts and intents of the heart." Is the Gospel of the New Testament socially relevant? Christ's words are always socially relevant. If the minister sheds abroad the love of Christ in the hearts of his people, and teaches them to love their neighbors and to look to the underprivileged and to all men irrespective of origin as our Lord did, he will build Christian social attitudes of incalculable blessing.

The great joy of the minister is to see God at work in the midst, and to use the gifts which He has entrusted to him to lead men and women, boys and girls to Christ, and then to instruct them in the Way Everlasting. He stands before the sacred desk and preaches the Gospel faithfully, passionately, yet with an inner calm that gives him freedom to vary the tempo. He speaks with an authority he could not possibly muster for his own opinions, an authority which reflects the privacy of his own quiet times of complete self-surrender to the God who reveals himself

in Scripture. Above all, he speaks with joy, a joy that is built on radiant assurance. The dialectic of yes-and-no, of however-and-nevertheless, he leaves to others. "In him was yea!" That is the joyous message which he brings to a fitful and doubting world; and for all its skepticism, the world cannot take its eyes off the preacher's face.

There are those who would have men believe that when the Gospel is preached in its purity, the messengers tend to become narrow and crabbed with suspicion of heresy. The opposite is really the case! When a man ceases to encumber the Gospel with double meanings, mental reservations and secret doubts, and preaches in the faith that God is neither a liar nor an equivocator, he suddenly finds that every real lover of Christ is his brother. Pulpits are joined as never before. Suspicion is chained in darkness with the wandering stars, and every Christian is joyfully accepted on his own testimony until or unless his walk discredits his words.

When Mary the virgin gave birth to her babe in the manger at Bethlehem, Christian joy first came into the world. That joy became part of the *kerygma*—which may be another reason why Matthew, a Jew, and Luke, a Greek, both considered the birth narrative so essential to the Gospel. After Christ's crucifixion and resurrection, the message of joy was clearer than ever, as the Samaritans found under the preaching of Philip. The passing of nearly twenty centuries has underscored the point: no labor a man can undertake in this life is so rich in joyous reward as the preaching of the full, free, unadulterated Gospel, with its priceless bounty of salvation.

END

UNITED CHURCH OF CANADA:

Ecumenicity at Work in Northern Setting

The Canadians headed north. From the Strait of Georgia in the West to Newfoundland's Conception Bay in the East, from the distant Maritimes, Cartier's French-accented St. Lawrence country, Ontario's southward-jutting industrial wedge, the banks of the Assiniboine, from the measureless prairies and towering Rockies they came, some 400 of them. They were commissioners of the United Church of Canada, their nation's largest Protestant communion—more than 1,000,000 adult communicants—and for the first time their General Council meeting brought them to the fast-growing northern city of Edmonton, Alberta. Site of the nineteenth meeting

of their highest court was the red brick McDougall United Church overlooking the wooded banks of the North Saskatchewan River which, like some northern Danube, winds through prairie country where nineteenth-century Methodist missionary George McDougall labored so well among Blackfeet, Crees, and Stonys as to be largely credited with the absence of Indian wars in the area.

After sending an "Address of Loyalty" to the Queen, in which the Council pledged "allegiance to the Throne and Your Person," the commissioners sought fulfillment of their appointed task "to enact such legislation and adopt such measures as may tend to promote true

godliness, repress immorality, preserve the unity and well-being of the Church, and advance the Kingdom of Christ throughout the world."

Commission reports produced only a moderate amount of debate, carried on in accents somehow reminiscent of a distant skirl of bagpipes. These were among the major issues:

Alcohol. The United Church has a strong tradition favoring total abstinence, unsuccessful efforts having been made in the past to condition church membership upon abstention. But some have complained of loss of members to the Anglican Church over this issue. A lengthy report slightly softening the church's

stand was adopted with few changes and surprisingly little opposition. While recommending voluntary total abstinence as the "wisest and safest course," it also urged avoidance of excess by those "who exercise their right to use alcoholic beverages" and asserted the obligation of those of both opinions to maintain Christian fellowship with each other in tolerant spirit. Said one churchman, "I'm sorry to see us losing our crusading spirit on this issue."

Birth Control. The Council approved a frank 66-page report by its Commission on Christian Marriage and Divorce, which declared the sexual act to be "for the perfecting of husband and wife, quite apart from its relation to procreation." Ministers are to help those contemplating marriage consider factors relating to their decisions as to number and spacing of children, as well as urge them to get medical advice "concerning means of conception control that are both medically approved and aesthetically acceptable to both of them and in accord with their Christian conscience." Traditionally strong for birth control, the Council withheld approval of abortion except when pregnancy seriously endangers the mother's health. Artificial insemination by husband was sanctioned, while artificial insemination by donor was rejected as leading to "grave genetic, emotional, social and legal problems."

International Affairs. The Council adopted substantially a report of its committee on the Church and International Affairs which asked the Canadian government to "reassess" its defense policy. The report advocated surrender of Canadian sovereignty "to the extent necessary to establish world order," but questioned the wisdom of surrendering "decision making to such organizations as NORAD" and providing sites for U. S. missiles. Declaring Canada to be "faced with the urgent task of revising" her defense policy and her international posture, the report spoke optimistically of the possibility of Canadian alignment with the world's neutralist nations and unilateral renunciation of nuclear warfare.

There is strong pacifist sentiment within the United Church. One highly placed churchman estimated that 25 per cent of her ministers would like to see Canada disarm unilaterally. Economic and moral reasons are set forth, among others. Trumpeted one commissioner: "I don't want to die in nuclear war."

This particular brand of pacifism, it is said, is to be distinguished from the classical type espoused by the historic

"peace churches" which claim a thoroughgoing biblically-based pacifism. For exponents of the former favor a United Nations police force. Indeed, the Council voted that Canada should "provide as the chief task of its armed forces" her full share of an "enlarged and more effective U. N. police force."

A motion favoring withdrawal from present military alliances, including NATO, was defeated.

The council voted for Canadian pressure toward an "international agreement (subject to international inspection and control) halting all nuclear tests etc. for destructive purposes." It also reaffirmed its opinion of 1952, 1956, and 1958 that Canada "should give *de facto* recognition" to Red China and support its admission to the U. N. Principal E. J. Thompson of Edmonton's St. Stephen's College urged the United Church to hold conversations with the leaders of Red China and U.S.S.R.

Capital Punishment. Abolition of the death sentence was urged, to be replaced by a statutory life term with treatment and "the possibility of remission and parole." Prisons are to be looked on as hospitals. Parole is to be withheld as long as retention is required by the well-being of society and the prisoner.

The United Church of Canada was formed in 1925 through merger of the nation's Methodists, Congregationalists, and some 70 per cent of its Presbyterians. The resultant polity has been described as "pretty Presbyterian," though little hope is seen at present for union with the "continuing Presbyterians." But the United Church wishes to be known as a "uniting Church" and has been carrying on conversations with the All-Canada Conference of the Church of Christ (Disciples) and the Canada Conference of the Evangelical United Brethren Church. However, greatest interest is in conversations with the Anglican Church of Canada, which have had their ups and downs for some 15 years, the issue of Episcopal ordination providing a formidable barrier to the desired "organic union." A study guide outlining relationships between the two communions is now to be sent United Church congregations, the Council decided. The climate of the current conversations is described as "cordial" but actual cooperation as "spotty."

On "Ecumenical Night," along with eminent American Presbyterian Eugene Carson Blake, the Council heard the primate of the Anglican Church of Canada, the Most Rev. Dr. Howard H. Clark, advocate unity but at the same time point to the "great distance" between

segments of the two churches—e.g. Anglo-Catholics and liberal United churchmen, "whose Christology is difficult to distinguish from . . . Unitarian."

"Continuing Presbyterians" tend to look upon the United Church as lacking a theology—hotly denied by some United churchmen, who point to the statement of faith contained in the original Basis of Union. It is said that modernism in the church is fading. On the other hand, one leader claimed there is "practically no fundamentalism per se in the United Church" identifying this with "literalism," though he claimed there is considerable "orthodoxy."

Elected moderator for the two years until next General Council, was Dr. Hugh A. McLeod, 66, minister of Winnipeg's Knox United Church. Reared in modernist thought, he is becoming more fundamental as the years pass, he said.

Retiring moderator Dr. Angus J. MacQueen pointed to United Church weaknesses which are reflected in need for renewed zeal for missions and church reunion, as well as a revitalized spiritual life. Following church union in 1925 there was a surplus of ministers, but now a severe shortage of ministerial candidates has reached emergency proportions, according to one educator, and not only among French Canadians. Church growth is lagging well behind the nation's population increase. Every conference showed a drop in new members by profession of faith. Four-fifths of all money raised remains within the congregational treasury—"a shocking proof of self-centeredness," charges Dr. MacQueen. Remarkd one minister who had transferred from another church five years earlier: "This is a fascinating church to work in but it's a sleeping giant."

But signs of hope were seen in Council action to enlarge industrial chaplaincy work and enter a new mission field—South America. It also voted merger of the church's two women's groups, hoping for greater effectiveness in missions support particularly.

Friends of the United Church would be encouraged by the Board of Overseas Missions' call for faithful prayer, stressing the imperative of reliance upon the Holy Spirit. Heartening too are Dr. MacQueen's words: "Christianity is not just one more among the world's religions. It is unique. God came in all the fullness of His truth and grace in Jesus Christ for the whole world. This is the story we have to tell to the nations."

FRANK FARRELL

Pre-Election Review of the 'Religious Issue'

Despite an intensive war of words waged over many months, there seems little likelihood that the "religious issue" will have been thoroughly aired in the 1960 presidential election campaign.

Basic, relevant questions persist regarding claims which the Roman Catholic church exercises over the consciences of its faithful and unfaithful. Lack of authoritative answers has perpetuated Protestant anxieties, despite the apparent candor of the Roman Catholic candidate, Senator John F. Kennedy.

In the words of Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York, "There are only two major questions in the so-called 'religious issue':

"What does the Roman Catholic church expect of its laymen in public office with respect to the church's position on controversial issues?

"What is Kennedy's attitude toward his church's expectation?"

"The second question," Van Dusen said in a letter to *The New York Times* last month, "has been answered by Senator Kennedy definitely and apparently to the satisfaction of all fair-minded Americans. The first question remains."

The airing of the religious issue began in the editorial offices of *Look* magazine and, if judged by current press-TV coverage, "ended" in the Mayflower Hotel in Washington.

Kennedy himself brought the debate into the open in an article in the March 3, 1959, issue of *Look*.

"I believe as a Senator," he said, "that the separation of Church and State is fundamental to our American concept and heritage and should remain so."

Kennedy also asserted that he was opposed to federal aid to parochial schools and appointment of an ambassador to the Vatican.

A year and a half later some 150 Protestant clergy and lay leaders from 37 denominations assembled in the Mayflower to attend the "National Conference of Citizens for Religious Freedom."

The repercussions of the meeting were such that they seemed to have had suppressing effect upon any further discussion, once the debate had subsided.

Objectivity and impartial interpretation was hard to find in press reports of the conference, which was often pictured as Republican-oriented, fundamentalist bigotry.

Dispatches cited the presence of Drs. Norman Vincent Peale and Daniel A. Poling as evidence of Republican partisanship. Ignored was the fact that Peale's

HOW WILL AMERICA VOTE?

The first Gallup poll to reflect the effects of the religious issue in the 1960 election campaign showed that it is "both helping and hurting Senator John F. Kennedy."

"Vice President Richard Nixon's current strength among Protestant voters approaches the big majority which President Eisenhower polled among this group in the 1956 election," said George Gallup, director of the American Institute of Public Opinion.

Gallup's findings, released September 15, showed 56 per cent of Protestant voters favoring Nixon and 38 per cent for Kennedy, with six per cent undecided.

Gallup adds, however, that coun-

teracting this is "a shift of some 22 percentage points away from the GOP since 1956 on the part of Roman Catholic voters."

Among Catholic voters, 71 per cent endorsed Kennedy as against 26 per cent for Nixon, with three per cent undecided.

A poll taken among minister subscribers of *CHRISTIANITY TODAY* reflected their anxieties over the possibility of a Roman Catholic in the White House.

Among those who responded to the poll, 3062 said they expected to vote for Nixon and only 55 backed Kennedy. The responders included 1977 Republicans, 482 Democrats, and 658 independents.



CHRISTIANITY TODAY NEWS

co-chairman at the meeting, William R. Smith, had been a delegate to the 1960 Democratic National Convention and that Poling had publicly supported Franklin Delano Roosevelt in 1944.

Reports which dismissed the conference as fundamentalist prejudice failed to account for the participation of Dr. Charles Clayton Morrison, founder and long-time editor of the liberal *Christian Century*.

The misunderstandings growing out of the conference were not entirely attributable to press bias. Reporters were barred, but two "contrived" to hear some of the proceedings, but not all. Their piecing together was not wholly accurate. Other reporters were hampered by lack of a background in the issues.

Some observers feel that the religious issue as a whole has been a victim of modern news media methods. The nature of the debate does not lend itself to brief summaries and "headlines."

With a few notable exceptions, major newspapers and newsmagazines presented only the mediating and liberal views of American Protestants on the Church-State issue. The traditional Protestant position was often ignored or made to appear irrational.

On the Protestant side, some extremist elements have added to the confusion with irresponsible and exaggerated charges, not to mention false hate litera-

ture such as the bogus Knights of Columbus oath.

Another barrier to a responsible airing of the religious issue has been the silence of the Roman Catholic hierarchy. As of the middle of October, there had not been as much as an official admonition to Roman Catholics that they disregard religious motivations in voting. Ostensibly, this silence is on the grounds that the Roman Catholic officialdom does not meddle in politics.

Individual Catholics have had much to say, mostly in terms of dismissing Protestant anxieties as motivated by prejudice. Catholics argue that they are not obligated to any teaching, save that of the popes speaking in the area of faith and morals. Many say that if a Roman Catholic is not entitled to the presidential office, then to be consistent he should not be entrusted with any public office. Some charge that Protestant attacks have been unfair, that they took up the argument against Kennedy the candidate only to drop it in favor of an indictment of the church at large when he satisfied objectors. Many Protestants insist, however, that all statements of the Roman Catholic church must be considered in the light of the record of history.

Kennedy supporters cite the system of checks and balances in the U. S. governmental organi- (Cont'd on p. 31)

PROTESTANT PANORAMA

● Are Southern Baptists slowing down, or merely catching their breath for more growth? The question troubles Southern Baptist leaders, according to the Baptist Press. A former convention vice-president is said to have expressed his "very great concern" over downward trends this year in offerings, baptisms, and commitments of young people for church service.

● Dr. Robert L. Fleming, veteran Methodist missionary and a noted ornithologist, is participating in an expedition in search of the fabled "abominable snowman" of the Himalayas. The expedition, says the Chicago Natural History Museum, is headed by Sir Edmund Hillary of New Zealand.

● Protestants and Other Americans United is issuing a new publication in newspaper format aimed at widespread free distribution. Titled *Church-State Digest*, it presents digests of articles appearing in the organization's regular monthly magazine, *Church and State*. Dr. C. Stanley Lowell is editor of both.

● American University and Wesley Theological Seminary, Methodist schools in Washington, D. C., are sponsoring a "Marriage Preparation Institute" for citizens of the national capital area. A series of four two-hour lectures and discussions is aimed at stressing spiritual harmony, money management, physical harmony, and inter-personal relations. Institute coordinators are Dr. Haskell M. Miller, professor of sociology and social ethics at Wesley, and Mrs. Patricia Schiller, director of guidance and counseling at the university.

● Dr. Oswald J. Smith, founder of the Peoples Church in Toronto, is holding an evangelistic crusade in Tokyo during October.

● The United Presbyterian Commission on Ecumenical Mission and Relations will finance construction of a new ecumenical conference center in Geneva, Switzerland. The center will replace John Knox House, a student and conference center in downtown Geneva which was established in 1954.

● Plans are under way for a comprehensive merger of seven Lutheran church bodies in Tanganyika, according to a report presented to the second All-Africa Lutheran Conference, held last month in Antsirabe, Madagascar.

● A new \$500,000 headquarters building for the Presbyterian Church in Canada will be built in the Flemingdon Park area of Toronto. Present offices are on the campus of Knox College in Toronto. The new facilities will be made possible by a legacy from the late Walter Gow.

● The purchase of a \$28,000 aircraft for missionary work in the Congo was authorized last month by the Board of World Missions of the Presbyterian Church in the U. S. at its annual September meeting.

● The Assemblies of God Foreign Missions Department is opening a new Bible School in Stadskanal, Netherlands, this month.

● The Ontario-Quebec Baptist Convention dedicated an \$800,000 divinity college on the campus of McMaster University in Hamilton last month.

● The Southern Baptist Foreign Missions Board is buying a new building to house the Baptist church in Tours, France, center of the famous chateaux country.

● The American Board of Commissioners for Foreign Missions (Congregational Christian) marked its 150th anniversary this month with services at the First Congregational Church of Farmington, Connecticut.

● Pacific Lutheran College was elevated to the status of a university in special ceremonies this month. Located at Parkland, Washington, it is the only Lutheran senior college west of the Rocky Mountains.

● The Evangelical Free Church of America plans to erect a new headquarters building on a newly-acquired, block-long site in suburban Minneapolis. Building plans will be presented to the church's 77th annual conference next June.

Church Membership

Membership in U. S. churches and synagogues failed to keep pace with the population increase during 1959, according to newly-released statistics in the *Yearbook of American Churches* published by the National Council of Churches.

While the estimated American population increased by 1.8 per cent between 1958 and 1959, church and synagogue membership proportionately gained only four-tenths of one per cent.

The yearbook says that 63.4 per cent of U. S. citizens were members of a church or synagogue last year.

Figures are based on reports made by official statisticians of 254 religious bodies to the NCC's Bureau of Research and Survey.

Total church membership as of the end of 1959 was placed at 112,226,905.

Religious education figures reported to the bureau by 230 religious bodies list 286,572 Sunday or Sabbath Schools in 1959, with 3,572,963 teachers and officers, and a total enrollment of 44,066,457.

For 1959, there was one change in the "standings" of the top 10 U. S. denominations as compared with the previous year. The Churches of Christ displaced the Christian Churches (Disciples of Christ) as the tenth largest denominational body.

Here are organizational totals:

Methodist Church	9,815,460
Southern Baptist Convention	9,485,276
National Baptist Convention, U.S.A., Inc.	5,000,000
United Presbyterian Church, U.S.A.	3,145,733
Protestant Episcopal Church	3,126,662
National Baptist Convention of America	2,668,799
United Lutheran Church in America	2,369,263
Lutheran Church—Missouri Synod	2,304,962
United Church of Christ	2,223,732
Churches of Christ	2,007,653

According to family groupings:

Baptist (27 bodies)	20,879,220
Methodist (21 bodies)	12,358,861
Lutheran (18 bodies)	8,021,091
Presbyterian (10 bodies)	4,202,956
Christian Churches (2 bodies, Disciples of Christ and Churches of Christ)	3,809,064
Eastern Orthodox (19 bodies)	2,807,612

Meritorious Public Relations

A quarterly for seminarians dealing with practical economic problems which ministers face won a public relations citation last month for the Ministers Life and Casualty Union of Minneapolis.

Seminary Quarterly, begun a year ago by Ministers Life, was lauded for "meritorious preparation, use and display of public relations" by the Life Insurance Advertisers Association at its annual meeting in New York.

Racket Warning

Racketeers in Nigeria and Ghana are flooding the United States with appeals for free Bibles, according to a report from the National Lutheran Council's News Bureau.

American Bible Society representatives in Africa say that racketeers who obtain free Bibles from Americans sell them intact or render them useless and sell the paper.

The society told the bureau that the supply of Scriptures in Nigeria and Ghana is ample to meet the needs of any who ask for them.

Baptists and Taxes

In the predominant view of separation of church and state held by most Baptists and others, tax exemption for churches poses no conflict.

So says an opinion endorsed by most of the 85 Baptist leaders who attended the fourth annual National Religious Liberty Conference, sponsored by the Baptist Joint Committee on Public Affairs, in Washington last month.

There was a "strong minority opinion," however, "that any form of tax exemption for churches injures the future of the freedom of the churches."

Conferees represented the Southern Baptist Convention, the American Baptist Convention, the North American Baptist General Conference (German), and the Baptist General Conference (Swedish).

Legal Dispute

The 700-member board of directors of the National Baptist Convention, U. S. A., Inc., named Dr. Joseph H. Jackson to his eighth term as president, but another contender for the office challenged the legality of the move this month.

The battle for the presidency of the 5,000,000-member denomination, the nation's largest Negro church group, started last month when both men claimed they had been elected at the convention's annual sessions in Philadelphia. Both resorted to local courts, which threw out counter suits, citing lack of jurisdiction.

Jackson's opponent is Dr. Gardner C. Taylor, president of the Protestant Council of the City of New York, whose lawyers are appealing to the Pennsylvania Supreme Court.

Taylor claims to have been elected by vote of the convention. Jackson says that he was re-elected in the convention's acceptance of a committee slate and that he had adjourned the session before the balloting for Taylor took place.



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Strife in Seoul

With 2,000 out of 4,000 Yonsei University students boycotting classes, 60 faculty members on a sit-in strike and 50 others reportedly resigned, officials of the interdenominational Protestant mission-supported school faced a grim task last month as they tried to keep the lid from blowing off what is essentially a power struggle by student and faculty elements against the administration.

Violence erupted when student demonstrators broke into the home of Dr. George L. Paik, chairman of Korea's House of Councilors (Senate) and former president of Yonsei. The youths wrecked furnishings on the first floor of his quarters, pursued him to the second story, and there obtained his signed resignation as a member of the university board of trustees.

Earlier, besieged by 500 students in a five-hour sit-down before the House of Councilors building, Dr. Paik got the demonstrators to disperse when he promised them a "yes or no" answer by the next morning. His answer was "no."

Organized under the name of "Yonsei University Committee for Campus Democratization," the students also have demanded the resignation of two American missionaries in top Yonsei posts and all Presbyterian and Methodist representatives on the 15-member board.

The two officials are Professor Horace Underwood (Presbyterian), acting university president, and Dr. Charles A. Sauer (Methodist), acting chairman of the university board of trustees. They replaced Dr. Paik in twin posts he resigned last summer to run for government office. A Korean, not yet chosen, is scheduled to be elected university president next March.

The 60 striking professors are regarded as extremists in the power play against the administration. The 50 whose resignations have been reported are understood to have desired to disassociate themselves from the explosive situation. Of the university's 300 faculty members, only about 25 are American.

Editorial Additions

Dr. Philip E. Hughes, noted Anglican scholar and writer from Oxford, England, is joining the CHRISTIANITY TODAY editorial staff this month for a three-month period.

Hughes, a contributing editor, holds the B.A., M.A., and D.Litt., from the University of Cape Town and the B.D. from the University of London. Most recently he has been editor of *The*

Churchman, published in London. From 1947 until 1952 he was vice principal at Tyndale Hall, Bristol, and theological lecturer at the University of Bristol.

He is perhaps best known to CHRISTIANITY TODAY readers through his contributions to "Current Religious Thought."

In this issue, Dr. Paul Rees makes his debut as a "Current Religious Thought" contributor.

Orthodoxy and Ecumenics

Archbishop Iakovos of New York, head of the Greek Orthodox Archdiocese of North and South America, addressing the archdiocese's 15th biennial conference last month, asserted that his church will continue in "increasing measure" its role in the ecumenical movement.

The Greek Orthodox Church, he emphasized, will cooperate with "all Christian churches as long as they are imbued with sincere and idealistic motives." His church, he said, "does not fear honest and constructive relationships with other churches."

"It is important to note," he continued, "that the Roman Catholic, as well as the Protestant Churches, have expressed themselves in an increasingly respectful manner toward our church. This, of course, is due in great measure to the acceptance on the part of the Greek Orthodox Church of its rightful role in the center of the ecumenical movement today."

Archbishop Iakovos told more than 500 clergy and lay delegates that "our position in the World Council of Churches and the National Council of Churches demands that we do not simply claim membership in these ecumenical movements, but fully recognize the true definition and mission of the ecumenicity of the Orthodox Church and the resultant role we must assume."

He estimated that there are some 460,000 "faithful" Greek Orthodox people in the Western Hemisphere.

Sex Education

Sex education for young members of the Pentecostal Assemblies of Canada was authorized by the denomination at its 22nd biennial General Conference in London, Ontario, last month. A committee was appointed to prepare a curriculum.

The conference also authorized women holding ministerial licenses to officiate at weddings in Canadian provinces where civil law permits. Ordination of women is not permitted by the Pentecostals, but those with ministerial licenses have been allowed to baptize and bury.



At least 60,000, including many East Germans, gathered for Billy Graham's closing rally in Berlin. The crowd (some estimates went as high as 100,000) stretched virtually to the border of the East Zone, within range of loudspeakers.

700,000 HEAR GRAHAM IN GERMANY

Evangelist Billy Graham's crusades in Germany and Switzerland included a number of pastors conferences addressed by Dr. Carl F. H. Henry, Editor of *CHRISTIANITY TODAY*, who accompanied the Graham team and who prepared the following report:

Sweeping across northern Germany in three week-long crusades, evangelist Billy Graham preached to congregations totaling 700,000, and more than 25,000 of these indicated a desire to receive and follow Christ.

Graham's power in the pulpit was never mightier than in Germany, where he thrust home the message of Christ's substitutionary death for sinners and the authority of the Bible with great force.

Wherever his mission carried him, the American evangelist was greeted by large throngs—in Essen in the heart of the industrial Ruhr Valley, in the great port city of Hamburg, 50 miles from the East Zone, and in the divided city of Berlin, itself surrounded by the Iron Curtain.

Graham went first to Essen, a city of 700,000. In a giant tent, he preached to capacity throngs of some 20,000 nightly, to 151,000 persons in all. The 4238 who came forward included a large proportion of students and workers.

The tent was later dismantled and shipped ahead for the Berlin meetings, a somewhat similar structure of canvas and steel having been erected in Hamburg.

The crusade in Hamburg, a cosmopolitan center of culture and commerce with 1,800,000 inhabitants, was marked by a rally at the edge of the notorious Reeperbahn, night-club area known the world over for its strip-tease performers and prostitutes. An hour before midnight Graham addressed 10,000 persons, warning of the judgment that fell on Sodom and Gomorrah for sex vice. An aggregate attendance of 289,000 turned out for the week-long Hamburg series, with 6270 recorded decisions for Christ.

In Berlin, provoked for weeks by an East Zone tightening of travel restrictions, Graham preached literally at the edge of the Iron Curtain. Loud speakers outside the tent, located 300 yards from the border, carried the message into the East Zone. East Germans were in attendance at each service, despite a series of propaganda blasts and malicious reports aimed at Graham by Communist leaders. A special students' meeting drew 25,000. The climactic rally saw at least 60,000 assemble in and around the tent, pushing the Berlin attendance total to some 260,000. An estimated 15,000 decisions included many East Germans who were advised that they need not identify themselves, inasmuch as border guards were known to be detaining those who had attended Graham's meetings.

Graham traveled to Germany and Switzerland at the behest of the Evangelical Alliance, which sponsors 3000 prayer meetings during an annual prayer week and 18 annual conferences, the largest in East Germany where 4000 attend. The alliance saw the Graham crusade develop into its biggest project in 114 years. German leaders themselves handled the promotion, trained 1200 counselors in each crusade city, and collected innumerable offerings.

This was the evangelist's third visit to Germany. In 1960 he found far more state church support than he had been able to draw in 1954 and 1955.

Graham stressed that Germany's reputation for creative leadership in science and learning could help shape a new world atmosphere if spiritual renewal should once again come to the land of the Protestant Reformation. German preaching is intellectually oriented and often reflects the dominant philosophical and theological tides. Church attendance is down (less than two per cent of the population in some big cities) and the emphasis on ritual provides little opportunity for overt public commitment.

Alongside theological intellectualism and a critical attitude toward the Bible, many pulpits scorn evangelism as an emotional technique and deplore piety as subjectivism. Although higher criticism had virtually disappeared by the end of World War II, it has blossomed anew in the last 15 years. The revival of criticism came especially through the growing impact of Rudolf Bultmann's views. Although Karl Barth and Emil Brunner had stressed the Bible's witness to special revelation, their dogmatics offered little resistance to higher criticism. The inroads of Bultmannism have proved much stronger than generally expected. Today the interest in "demythologizing" the New Testament extends beyond many young intellectuals even to some older pastors. Supporters of Barth and Brunner are struggling for an influential survival of their position. Yet a dialectical-existential dogmatism is also emerging and evangelical criticism of the dialectical view of revelation is deplored on the ground that the church of Germany has learned to live happily with the crisis-theology. The theological mood is thus sharpening against evangelical orthodoxy, and the Evangelical Alliance is considering a strong challenge to champions of a "broken Bible." Since World War II Barth has more and more stressed the objective factor in revelation but this positive side of his theology lacks the thoroughness of the negative critics. Although Barth more than Brunner has been influential in Germany, he is not widely followed in his latest change of views. But conservative Protestants have taken special note of his friendlier attitude toward the "pietists" at whom 35 years ago, he directed the barb that "on this foul soil of pietism only foul flowers can grow." Barth has now apologized to his pietistic brethren, indicating his identification with them in such concerns as regeneration and holiness.

The religious situation is complicated also by an overestimation of sacramentalism and a reliance on confessionalism



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God's Order For Evangelism

The command, "to the Jew first" (Rom. 1:16) has to do with order, not preference. It does not mean that the Jew is better than the Gentile or that he deserves Christ as Savior one bit more, for neither does; but one must begin somewhere. In fact, Peter showed as much astonishment in learning that the Gospel was to be taken to the Gentiles, as some Gentiles today show in being told that the Gospel is to be taken to the Jews.

Scripture reveals that God is a God of order. This we observe in His creation of the universe, and His plan of salvation. The same holds true for evangelism: God's order is "to the Jew first, and also to the Greek (Gentile)." It has absolutely nothing to do with showing favor to the Jew only, for all need the Gospel. It is prescribing order to assure that His ancient people Israel will not be neglected.

How else can one explain the peculiar blessing that inevitably falls upon those who follow this order? How else can one account for the thrill that comes to believers when they testify to a Jew that Jesus is the Messiah?

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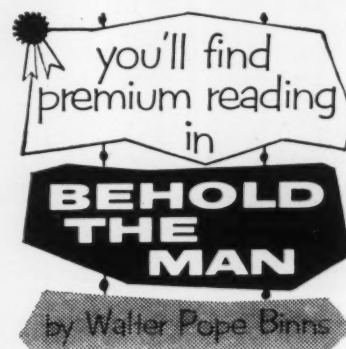
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rather than the Bible. In Germany, 90 per cent of the people belong to the churches. Since virtually all are church members, evangelism is more difficult, being resisted especially by pastors who contend that baptism makes a person a Christian (so that he needs only teaching and encouragement, not salvation). They deplore evangelism as the handmaid of poor theology. Meanwhile, although membership statistics hold constant, active participation is generally decreasing. Other pastors, more favorable to evangelism, contend that nobody is automatically reborn through the sacrament; baptism, they stress, is a divine offer of grace which is not really accepted apart from faith.

Political tensions also shadow the national outlook. The division of Germany left the East Zone 90 per cent Protestant, while the broken Protestant strength in the West Zone (where half of the 60 million population is Catholic and half is Protestant) has enabled Roman Catholics to come to new political power in the person of Chancellor Adenauer. The changed political structure has had divergent religious effects. In Luther's day, the princes went with Luther against Rome, and for centuries thereafter the religion of the emperor was the religion of the German people. Because of German mass psychology (Hitler and Goebbels were expert crowd manipulators, fully aware that the people react collectively rather than individually in a crowd) Graham stepped up his emphasis on personal decision during his crusades, and the results were all the more phenomenal. In view of a broken national religious outlook, however, some evangelicals contend that it is easier to evangelize Roman Catholics than state church Lutherans. The Roman Catholic journal *Ruhr-Wort* attacked Graham on the eve of his German appearance, charging that he uses evangelism simply as a front for peddling the American way of life.

Whatever may be the state of theology in the churches, there is no doubt that many people are hungry for the simple New Testament message and its call to receive Christ as Saviour and Lord. Many sources of spiritual quickening are evident, not only in the free churches but in new fellowships within the state church. Some free churches, in fact, are now undergoing a crisis through weak attendance, and a segment of the state church is more vital than these. Evangelical Protestants are determined more aggressively to fill the spiritual vacuum in the life of the nation.



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'RELIGIOUS ISSUE'

(Cont'd from p. 25) zation as a guarantee that he could not violate Church-State separation. They also point to the fact that he could be impeached were he to overstep his authority. Moreover, they say, any objectionable programs would have to be executed at the risk of losing the 1964 election not only for himself but for others in the U. S. Democratic party.

Nonetheless, many Protestants still have misgivings about a Roman Catholic in the White House. Others are now willing to trust Kennedy, including Van Dusen, who says:

"There is one simple and direct way by which any Roman Catholic candidate can show that he should not be disqualified because of his Catholic allegiance—a clear and unambiguous affirmation of his stand on the controverted issues contrary to his church's position. Precisely that Senator Kennedy has given in the most categorical and emphatic fashion."

The Rev. Gustave Weigel, leading Roman Catholic theologian and professor at Woodstock College, declares:

"The Catholic president's comportment with the clergy of his church would be exactly like the comportment of a Protestant president with the clergy of his church. Both would give the clergy the same social deference which the community at large grants them—no more and no less."

Dr. Harold J. Ockenga, pastor of Park Street (Congregational) Church in Boston, raises these points:

"A strong individual candidate might reject or ignore his church's teaching, but the pressures would always be there for him to succumb, especially when there is the possibility of excommunication for disobedience and such excommunication could mean the loss of his soul."

"The solution," says Ockenga, "is simple. Rome needs only to repudiate the view of the *Syllabus of Errors* and *Immortale Dei* on the doctrine of church and state. The Roman leaders in America need only democratize or Americanize the Roman Catholic church in this nation."

He asks: "Are we moving into an era of Roman Catholic domination of America? This is the avowed aim of the hierarchy. If and when this becomes a fact, will the principles of Roman Catholic political theory be applied? Will there be a denial of rights, freedom and privileges for non-Roman Catholics? If so, should we aid and abet this situation by electing a President who has more power to advance such a goal than any other person?"

Ailing Editor

Dr. Donald Grey Barnhouse, editor-in-chief of *Eternity* magazine, underwent surgery for a brain tumor at Temple University Hospital in Philadelphia October 8.

The condition of the 65-year-old Presbyterian minister, also a noted radio preacher, was described as critical.

Barnhouse had complained of headaches for some time, but the seriousness of his condition was not suspected until two days before the operation.

PEOPLE: WORDS AND EVENTS

Deaths: Dr. John Baillie, 74, leading theologian of the Church of Scotland and a president of the World Council of Churches; in Edinburgh . . . Dr. Samuel G. Craig, 86, president of the Presbyterian and Reformed Publishing Company and long-time Presbyterian magazine editor; in Princeton, New Jersey . . . Dr. G. Kearnie Keegan, 53, noted Southern youth leader; while en route to Hawaii . . . the Rev. Cleveland Kleihauer, 75, former president of the International Convention of Christian Churches; in Los Angeles . . . Dr. Joseph W. Clokey, 70, noted composer of church music; in Covina, California.

Resignation: As educational director of the National Association of Christian Schools, Dr. Mark Fakkema.

Nomination: For the office of secretary of the World Methodist Conference, Dr. Lee F. Tuttle.

Elections: As president of the newly-organized Methodist General Board of Christian Social Concerns, Bishop F. Gerald Ensley . . . as bishop of the Anglican Diocese of Quebec, the Rev. Russell F. Brown.

Appointments: As editor of *The Christian Advocate*, Dr. Ewing T. Wayland . . . as editor of the *Lutheran Witness*, the Rev. Martin W. Mueller . . . as secretary of Princeton Theological Seminary, Dr. David L. Crawford . . . as editor of *Pulpit*, the Rev. Hardy Steinberg . . . as dean of the college at Tennessee Temple Schools, F. Dean Banta.

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Books in Review

PROSPECTS FOR WORLD PEACE

Peace with Russia, by Averell Harriman (Simon and Schuster, 1960, 174 pp., \$3, is reviewed by William K. Harrison, Lieutenant General, U. S. Army, Ret.

Probably few men are as well qualified as Mr. Harriman, former governor of New York, to write on the problem of peace with Russia. Following earlier visits to deal with the Soviet government, he was the American Ambassador in Moscow, from 1943 to 1946. After his return to the United States, he made particular efforts to keep abreast of the situation in Russia. On a recent visit to the country, he sought factual information relating to questions and ideas which had been advanced by other visitors to Russia. He had access to localities and persons where this information might be found. Among these persons were Khrushchev, other government officials, and many ordinary persons. To the reviewer, it appears that Mr. Harriman is a careful and dispassionate observer, and that he has written in a clear, easy to read, objective fashion. Mr. Khrushchev's recent destruction of the Summit Conference in Paris, with his subsequent attacks against the United States and its leaders, emphasize to Americans the importance of Mr. Harriman's book.

Based on his recorded observations, too numerous to mention here, Mr. Harriman reaches certain conclusions.

With regard to the Russian people, he says that although some scattered resentment and discontent does exist among the people, there is no evidence that they have any desire to overthrow their government. The present condition has resulted from a number of government actions since the time Stalin died. There has been a considerable relaxation of the policy of rule by terror, with a corresponding increase in personal freedom. There is improvement in food supply, housing, education, consumer supply, and in medical and collective recreational facilities. The people (outside of the Communist Party) seem to have little interest in the aim of Communist world revolution. They are more desirous of improving their personal situation. The desire for peace seems to be uppermost in their minds because the government's propaganda has convinced them that the United States is an aggressor and poses a strong threat of war. Believing as they

do, they would be loyal to their government were it to launch a war, and they would accuse the United States of being the aggressor.

It is probable that in the long run the public in Russia will gradually exercise increasing restraint on the totalitarian nature of their government.

With regard to the Soviet government, he claims that there has been no relaxation of its determination to spread Communist doctrine throughout the world by means of revolution within each country—supported by the Soviets. Social and economic weapons are employed, but the war machine is kept strong through emphasis on heavy rather than consumer industries, and through stress on scientific education rather than the humanities. Education is pointed toward the needs of the state rather than the individual. Because of the devastations of nuclear war and the need for other uses of national resources, the Soviet government will not launch war except by miscalculation or mistake. Therefore, there might be a chance of achieving some agreement on limitation of armaments.

Mr. Harriman believes that the United States must maintain the vigor and vitality of its social and economic system; it must improve its system of scientific education without sacrificing the developing of well-rounded individuals; maintain strong defenses until an arms limitation agreement with fool-proof controls is achieved; strengthen NATO militarily and make it a united and productive community which, with the United States, can contribute to the well-being of its members and of the free world; meet the challenge of Russia in underdeveloped countries; and be prepared to recognize basic changes in Soviet conditions and policies, and to adjust our own policies accordingly.

To the foregoing, the reviewer would like to add two thoughts. The first is that their past actions have demonstrated that Khrushchev and other Communist leaders are utterly ruthless in seeking their international objectives. They resort to the means and actions of the vilest gangsters when such are expedient. The

second is that, being what they are, their unwillingness to start a war is not based on moral considerations but solely on fear of consequences and the costs. Were the United States to disarm unilaterally, or by an agreement without fool-proof controls, or even with strong armaments, to fall into a Pearl Harbor attitude, there is no legitimate reason to hope that the Soviet rulers would hesitate to use nuclear weapons to destroy the United States, the only power now able to hinder their ambitions.

WILLIAM K. HARRISON

CATHOLIC EDUCATION

American Culture and Catholic Schools, by Emmett McLoughlin (Lyle Stuart, 1960, 288 pp., \$4.95), is reviewed by G. Aiken Taylor, Editor, *The Presbyterian Journal*.

What is the nature and purpose of Roman Catholic education? What are its methods and results? What effects will such education have on democratic institutions, and what impact will such a system exert upon the traditional American way of life?

A former priest, author of the best seller, *People's Padre*, has written a richly-documented, first-person description of the vast and incredible system which the Roman state within the American state has created and maintains for the training of its "shock troops," as McLoughlin calls them—that relatively small number of dedicated Roman Catholics who do not hesitate to intimidate the local, state, and even federal government when it suits their purposes.

Step by step the author vividly describes his 21 years of Catholic schooling in a system which was "in the American world but certainly not of it." He tells how he was indoctrinated in loyalty, then obedience, then blind obedience; how he was taught to accept, but not to think.

With more charity than one suspects would be granted to him by those of whom he writes, he shows how priests and nuns are recruited at the dawn of adolescence. He shows how parochial schools are exempt from state control and how this exemption affects what Catholic children learn.

He details the propaganda in Roman textbooks. He cites the censorship that warps the sources and suppresses or distorts the facts of world history. He points out that parents have no voice in the operation of Catholic schools.

The priest turned citizen describes the fundamental conflicts between the papal teachings and the ideals of American democracy. He cites growing infringements on the principle of separation of Church and State.

If there were any questions about the "religious issue" in the reader's mind before picking up this book, they will be answered before he puts it down.

G. AIKEN TAYLOR

COMMUNICATING THE GOSPEL

The Word of the Cross, by Peter H. Eldersveld (Eerdmans, 1959, 97 pp., \$2), is reviewed by Paul S. Rees, Vice-President at Large of World Vision, Inc.

When you preach, year in and year out, over a coast-to-coast radio network, supplemented by 300 television stations, with the official backing of such a respected conservative communion as the Christian Reformed Church, two quite natural and unastonishing things may be expected: (1) a book of representative addresses by the preacher and (2) a title for the book that exalts, in some central way, the gospel of the crucified Savior. Both results have been achieved.

Peter Eldersveld is the beloved "voice" of "The Back-To-God Hour." "The Word of the Cross"—to clear away a possible misapprehension—is a title applying only to the first chapter. The author has not in any sense attempted a treatise on the Atonement.

Actually, the thread that runs through the collection of 10 addresses is that of the task and art of communicating the Gospel. The best chapters, in the reviewer's judgment, are the four (in effect on evangelism) that form the middle section based on the narrative of Philip and the Ethiopian in Acts chapter 8.

The most controversial chapter is one called "Why Christianity Does Not Count." ("Count" is used in the sense of *compute*.) It may be helpful to some to be told that in the last analysis the poor showing of evangelism and of the Christian Church is to be explained by a rigid doctrine of divine election and its decrees. Others will demur, and remain unhelped.

Throughout the messages, however, there are numerous illuminating insights and helpful biblical interpretations. In "Communication—For What?" Dr. Eldersveld rightly holds that radio and television are deficient if they serve to create social community in the nation but fail to facilitate spiritual communion (vertically as well as horizontally). "Radio

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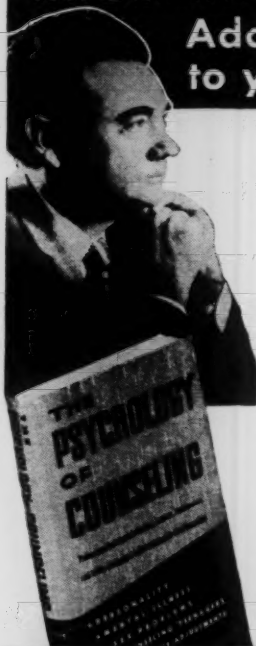
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PAUL S. REES

DISPENSATIONALISM

Backgrounds to Dispensationalism, by Clarence Bass (Eerdmans, 1960, 177 pp., \$3.50), is reviewed by Bernard Ramm, Professor of Systematic Theology, California Baptist Theological Seminary.

The past decade has witnessed an unrest with dispensational theology. That dispensationalism is the best guardian of orthodoxy, that it alone really understands the Scriptures, and that the hermeneutical "liberties" of the nondispensationalists is already the crack in the dike allowing the inrush of modernism, are theses undergoing serious challenge and Dr. Bass' book is one of the best products of this challenge.

Dr. Bass opens his book with an outline of the distinctive beliefs of dispensationalism which is followed by several chapters of careful historical survey centering in Darby, the intellectual and spiritual giant behind the movement. The book concludes with an evaluation of Darbyism for the present church situation.

Bass' theses are plainly stated on page 155: (1) dispensationalism is not part of the historic faith of the church; (2) nondispensational premillennialism has pride of place in the church; and (3) dispensationalism represents an unjustifiable literalism in hermeneutics. However, a fourth thesis keeps recurring in the book which is stated particularly on page 99, namely, that *separatism* in church polity stems directly from Darby.

The spirit in which the book is written is excellent. Bass was a confirmed dispensationalist himself before he undertook his doctoral studies (p. 9). There is no rancor here nor excessive statement.

Bass essentially attempts to put the shoe on the other foot. Dispensationalists claim that they alone can be trusted with true doctrine, the Lord's money, and the training of the prophets. Bass argues that to the contrary dispensationalists are newcomers and the burden of

proof is upon them to show upon what grounds they attempt to displace the historic faith of the church. Is it not an odd situation when an *interdenominational* school indoctrinates its students in dispensationalism which is the faith of no great historic denomination?

With reference to the pretribulation rapture, Bass makes a telling point by noting that such a view can be defended only upon Darby's view of the church. How then in good faith can Presbyterian or Baptist theologians who stand committed to the historic view of the church in virtue of their confession or creed concede to Darbyism at this point? Dr. Bass also challenges the consistency of those *denominational* men who accept dispensational theology, but have a failure of nerve and fail to accept Darby ecclesiology.

Although Bass finds the beginning of dispensationalism almost exclusively in Darby, some scholars find a direct line from Bengel's doctrine of the ages to Darby.

BERNARD RAMM

MATTHEW'S CHRISTOLOGY

Jesus in the Gospel of Matthew, by Edward P. Blair (Abingdon, 1960, 176 pp., \$3), is reviewed by George Eldon Ladd, Professor of Biblical Theology, Fuller Theological Seminary.

The Gospels are not only sources of Christian faith and doctrine, they are also historical documents written to given audiences to meet particular historical situations. By a comparative study of Matthew's Christology, Professor Blair attempts to recover the historical setting and purpose of the first Gospel. After surveying comprehensively recent criticism of the first Gospel, Blair studies the portrait of Jesus via the Messianic titles, and concludes that Matthew's Christology is primarily a Son of man—Son of God concept of a supernatural Saviour. Against the background of this exalted concept, he analyzes the authority of Jesus in the realm of knowledge and conduct. He concludes that in Matthew, knowledge of and belief in Jesus and his eschatological mission were essential to salvation.

The author concludes that Matthew was the product of the Hellenist-Jewish group represented by Stephen in Acts 6-7 which later took the Gospel to Syria (Acts 11:19-21). He tries to find common elements in Matthew, Stephen's speech, and the Qumran literature which suggest a common background. The three-fold purpose of Matthew was

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GEORGE ELTON LADD

BRITISH APOLOGETIC

Miracles and Revelation, by John S. Lawton (Association Press, 1960, 273 pp., \$6.50), is reviewed by Bernard Ramm, Professor of Systematic Theology, California Baptist Theological Seminary.

The author who put us all in debt with his historical study of recent British Christology (*Conflict in Christology*) has again put us in debt with a comprehensive study of miracles in British apologetic and theological literature from English deism to the present. The basic structure of the book is that of a series of digests of the different theologians or apologists' views of miracles correlating them with the philosophical, scientific, and theological beliefs of their times. It thus forms a valuable source book of the history of Christian apologetics of this period of British theological thought.

The book reveals the inability of most theologians to surrender biblical miracles despite enormous pressures to do so stemming from theology (in interest of a theology of divine imminence), biblical criticism, scientific historiography, positivistic philosophy, and science (with its axiom of uniformitarianism). Lawton records for us the numerous and diverse maneuvers of the apologists in their attempt to justify miracles and to maintain the relevance of the miraculous in a cultural atmosphere which was increasing its hostility towards the supernatural with every passing decade.

Guessing from silence is always dangerous, but at least this reader got the impression that intensive first-hand reading of Luther and Calvin was virtually undone. Much modern theological thought has been a return to the insights of the reformers and it represents quite a strategical loss for apologists not to have profited by such study.

Another distinct impression reading the book gave to me was the degree to which the theologians and apologists were children of their times, and how much that prevented them from recovering certain key biblical perspectives. To put it another way, they learned really

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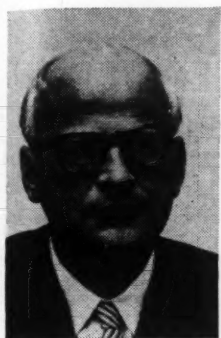
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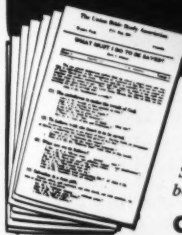
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little of a thorough, consistent, theological approach to their problems. One of the gains of the theology of the twentieth century is an intense awareness of the problem of methodology in theology.

Lawton makes it clear by the very nature of his exposition that there can be no mature interaction with the problem of miracles unless one has considerable background in theology, biblical criticism, history and the science of writing history, philosophy, science, and the philosophy of science. The study of miracles cuts across all of these areas.

Lawton's own position is close to that of the new biblical theology (e.g., A. Richardson's *The Miracle Stories of the Gospel*) and what he calls "English Conservative theology" which he contrasts with liberalism and Catholic modernism.

In critical evaluation we would suggest: (1) Lawton, to our way of thinking, puts some men in the conservative camp which do not belong; (2) there is a failure of a sharp critical evaluation when he does come to his favorites in British theology—I doubt if the merit he sees in Temple is worth it; (3) and perhaps the gains of the new biblical theology in Great Britain could have been more thoroughly exploited.

In conclusion, despite all the work in history, criticism, philosophy, and science, miracles are with us as much today as in the time of English deism. They are stuck to the biblical record with an amazing adhesiveness. BERNARD RAMM

UNDERSTANDING THE BIBLE

The Enduring Message of the Bible, by L. Harold DeWolf (Harper, 1960, 128 pp., \$2.75), is reviewed by Harold B. Kuhn, Professor of Philosophy of Religion, Asbury Theological Seminary.

To separate the temporary from the permanent, the peripheral from the fundamental, is important in the treatment of any system or movement. Professor DeWolf undertakes in his short volume to effect such a separation for the Christian understanding of the Bible. It seems inevitable that one will read the given work of a scholar in the light of what he has previously written. The reviewer found himself, from time to time, setting the work alongside the author's earlier volume, *A Theology for the Living Church*. The present book seeks to avoid the negativism of the earlier work with respect to the doctrines essential to historic Christian faith, and it tries to present to the reader something

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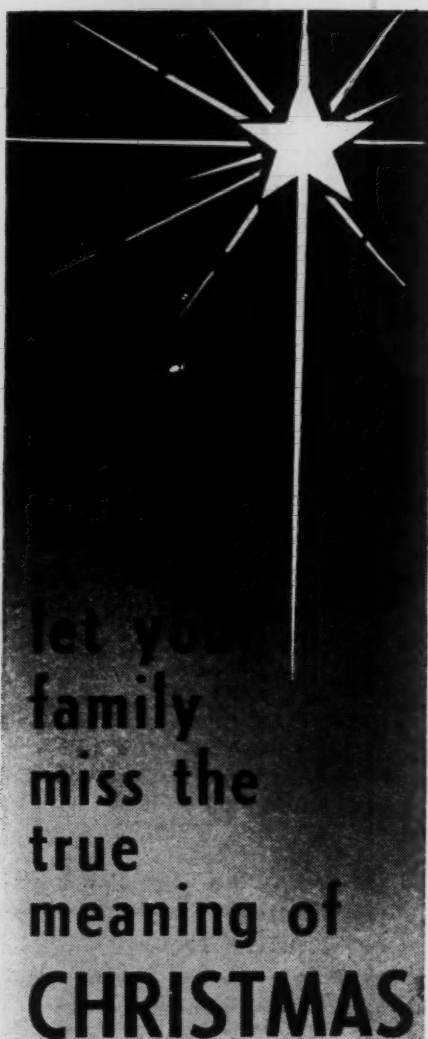
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What might be the logical impact of such a book upon the average layman who picks it up and reads it through? Certainly he would have some vague impression that the Bible is not an ordinary book but one embodying lofty insights concerning God, man, and human destiny. He would be impressed with the fact that God somehow cares very much for man. He might well conclude that Jesus of Nazareth was an unusual figure. However, he would scarcely be led to believe that the Scriptures are final as God's revelation to man. He certainly would not regard them as being basically trustworthy in matters of fact. More probably he would be bewildered by the manner in which things so highly important were dealt with in 'myth' and in legend.

This volume represents an attempt to breathe some kind of life into the dead form of conventional theological liberalism.

HAROLD B. KUHN

LUTHERAN EDUCATION

What's Lutheran in Education?, by Allan Hart Jahsmann (Concordia, 1960, 185 pp., \$3.50), is reviewed by Arthur C. Repp, Professor of Christian Education and Academic Dean, Concordia Theological Seminary.

Dr. Jahsmann has shed new light on an old subject. *What's Lutheran in Education?* is certainly an interesting book. The author, who is general secretary of Sunday Schools for the Lutheran church (Missouri Synod), has for years been steeped in his subject, particularly as a member of his synod's committee on Lutheran Philosophy of Education. The book serves well as a preliminary study for those interested in formulating an integrated statement of educational theory.

Dr. Jahsmann begins with a discussion of the function of Lutheran education and endeavors to delineate what the

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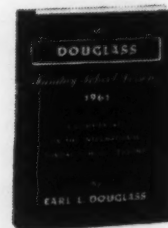
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Christian seeks to achieve through education. He shows that God's final purpose is more than man's redemption in Christ and that the goal of Christian education is "full grown completeness of perfection of the total human being." But such Christian perfection and maturity involves all aspects of spiritual life. The Christian is "spiritual, he is moral, he is religious in the various other aspects of his life. Hence complete sanctification, the total Christianizing of the individual, is the goal of Christian education" (p. 9). In setting forth his goal, the author makes clear the distinctive nature of Lutheran education as reflected in the doctrine of man and the doctrine of the means of grace wherewith the Holy Spirit creates, sustains, and nurtures the Christian in faith and life.

With the purpose of Lutheran education described, the writer discusses who the responsible agents of Christian education are. This aspect of the book marks his major contribution. Dr. Jahsmann goes at the heart of the matter in providing a rationale why the church, besides the home, has the God-given obligation to teach. This is an important point, particularly in view of those who, by their dedication to various forms of statism, believe that the state has the prime duty to foster education. The vexing problems revolving about church and state education are given some forthright biblical answers.

The next chapters deal with the form of the program of education and also the function of the relationships. Dr. Jahsmann calls for intelligent fusion of the traditional approach of the church and the democratic approach of the present day.

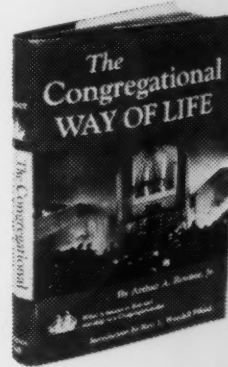
The final chapter on church-state relations is another of the more outstanding sections of the book. With our society's rising economy and growing concentration of social welfare, the church may easily be tempted to barter her principles for unwarranted aid. Yet the church has at times been unnecessarily modest in not asserting her right in education. She needs to reappraise her relationship to the state. Unfortunately in this chapter, as well as the section on higher education, the author has failed to make use of valuable studies outside of his synodical affiliation.

While the book presents a view that is clearly distinguishable from Protestantism and Roman Catholicism, it will nevertheless be valuable for all Christian educators who are attempting to draw up a clear and integrated philosophy of Christian education. ARTHUR C. REPP

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